

Вісті Української Католицької Парохії Святої Покрови
St. Mary's Church Bulletin



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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.

October 15, 2017 - 19th Sunday after Pentecost

Protection of the Mother of God Feast Покров Пресвятої Богородиці

Epistle: 2 Corinthians 11:31-12:9 see explanation on page 421

Gospel: Luke 6:31-36 see explanation on page 153

Propers for the Divine Liturgy: *Tone 2 on page 333 and 701*

Welcome all our parishioners on our Feast Day! We wish you continuous spiritual growth, peace, warmth and comfort in Your family! Let the Holy Spirit descend upon you, let your hearts burn with true love for one another, and let us celebrate joyously our faith community!

Вітаємо всіх наших парафіян з празником! Бажаємо Вам постійного духовного росту, миру, тепла і затишку в Ваші родині! Нехай Святий Дух зійде на Вас, щоб Ваші серця заповнила щира любов один до одного, і щоб кожен міг похвалитися такими чеснотами, як і в нашій

Покровительці Богородиці!

Sunday	10:30 a.m.	+Stan Koren – Louise Romanyshyn
Monday		No Divine Liturgy
Tuesday	4:00 p.m.	Health and Salvation for Jean Gaba by Barbara-Ann Spak
Wednesday		No Divine Liturgy
Thursday	4:30 p.m.	Intention of Blessed Virgin Mary by Barbara-Ann Spak
Friday	4:30 p.m.	+Evhen Kowal – Mrs. A. Kowal
Saturday	4:00 p.m.	+Anna Stupak – Klys/Selisnyj family
Sunday	9:00 a.m.	+Maria and Stefania (sisters) by Anna Krawczuk
	10:30 a.m.	For Parishioners

CABBAGE ROLL WORKSHOP: Tuesday, October 17th, at 9:00 a.m. Everyone is welcome! Thank You for your help.

NEW ALUMINIUM ENTRY DOOR FOR THE CHURCH HALL – this new door is the major project for this year. The project will include installing New Entrance Bronze Anodized Insulated Frame with Single 40” Wide Door with solid insulating panels at the bottom with clear insulating glass at top and remote push button operator release button from downstairs kitchen and upstairs office. The cost is \$9896.00 We kindly ask for your support of this project. Please use the special donation envelopes for this purpose. May God bless you and your families abundantly for your generosity! Thank You!

Really, Jesus? Pray for my enemies?

Lord, you know how much I’m hurting here. You know what happened and how deeply that other person wounded me. It feels like there was a direct attack on me and all I hold dear. And so I want the person who did this to be caught and punished! Make it impossible for him to hurt anyone else the way he has hurt me. Lord, I’m afraid that’s the best I can do. You want me to reach out with an olive branch of prayer and intercession, but how can I reach out to someone when my own arm has been dislocated—by this very person?

Maybe before I turn to praying for my enemy, I need some heavy-duty healing myself. You did invite me to come to you when I feel burdened. Help me take time out, and let your love wash over me. It may be hard for me to believe right now, but you didn’t abandon me for a second. You aren’t a stranger to any hurt I’m feeling.

All right, let me try again: “Lord, open this person’s eyes to see how wrong it was for him to hurt me as he did. Bring him to heartfelt repentance!” There. How’s that?

What? You want me to forgive him too? Even if he never asks? Even if I do it one small step at a time? You want me to try to love this fellow? Isn’t that asking a bit too much?

Lord, I need you to let me in on the secrets of your heart here. I know that you have unconditional love for both me and my enemy. I need to know the ultimate purpose of this love. I even need your power to pray that this purpose will be carried out. I know you want to unite me to yourself so that you can transform my selfish heart. I know too that you want to unite me with my enemy in heaven. I know you can do this, Lord; please help me to cooperate with you so that every wall of division in my heart can be pulled down.

“Lord, bring my former enemy into the fullness of your love. Healed and freed by you, may we become one in your Spirit.”

Later this month, Western Christians will celebrate or grieve, or some mix of both, an awkwardly shared anniversary: the nailing of Martin Luther’s Ninety-Five Theses to the door of a Wittenberg church in 1517. Never mind that the nailed-to-the-door story probably never happened. Never mind that Luther’s heroic words to an Imperial Diet at Worms—“Here I stand; I can do no other”—probably weren’t said. And never mind that the Reformed Churches of Huldrych Zwingli and John Calvin may have had more success in spreading Protestant Christianity than Luther ever did. Five hundred years later, Martin Luther, liberator or heresiarch, is the man who set the Reformation era in motion. His memory still looms over the modern world he unwittingly helped create. His genius was obvious. So were his many flaws. The greatest of the hymns he authored—“A Mighty Fortress Is Our God”—is electrifying in its beauty and grandeur; its recording in German by the Leipzig Capella Fidicinia decades ago has the power to transport the soul. Luther’s intellect, energy, courage, and zeal for the Gospel were immense. So was his ego. So was his wrath. Reading his 1520 essay “The Babylonian Captivity of the Church” is a lesson in brilliant (and bitterly ruthless) polemic—a blitzkrieg of biblical exegesis and ferocious contempt targeting his scholarly critics, corrupt clergy, Aristotle, a “tyrannous” papacy, and the whole architecture of Catholic sacramental theology and practice.

History tells the rest of the story. The fractures in Western Christianity opened by the various Protestant and Catholic Reformations—“the Reformation” was more accurately a series of parallel and competing reform efforts—led to 150 years of fierce religious conflict and the birth of new and drastically different attitudes toward the roles of religion and state.

Five centuries after Luther, we in the “developed” nations live in a world that incarnates the revenge of unintended consequences. As Brad Gregory writes in his absorbing new biography of Luther and his times, [Rebel in the Ranks](#), the German monk and his fellow Reformers had no interest in modern notions of democracy, individual autonomy and freedom. Quite the opposite:

Luther would deride the idea of freedom as we know it today and disclaim any credit for it. In fact, he would be disgusted by it, because it has nothing to do with what he regarded as the only real freedom, the bound freedom of a Christian. . . . [All of the Reformers, including Luther,] would be appalled if they could see how their actions led indirectly to a profound diminishing of Christianity's public influence in Western societies . . . [and to popular cultures] where the consumption of goods and pursuit of enjoyment has essentially replaced religion.

All true. And yet, here we sit by the rivers of New Babylon, believing Catholics and Protestants alike, paradoxically linked in a love for Jesus Christ, but wrapped in a hundred new forms of entangling captivity—sex, food, money, drugs, ambition, technology, noise, more sex, anxiety, distrust, loneliness, the politics of victimhood and resentment, feelings posing as truth, emotion posing as reason, moral indifference and cowardice posing as compassion, imaginations strip-mined of the sacramental and supernatural, and then colonized with the relentless teasing of material appetites. A place where the horizons of the eternal disappear into a fog of the urgent now. A mighty fortress is our gaud.

Or to put it another way: great mission territory.

Twenty years ago a priest friend said—he had served in Rome, with all the good and sometimes not-so-good experience that implies—that even in a world paved in cement, life forces its way through the cracks. So it is with the Gospel. So it is with hearts alive in Jesus Christ. And so it needs to be, five hundred years after Luther, with the witness each of us as Christians offers to the world. The greatest captivity of Babylon, whatever name it goes by in any age, has little to do with persecution or repression. It's the lie that nothing deeper, nothing greater, nothing more beautiful and satisfying and permanent than itself, exists.

We were made for more, and that “more” is this. Only Jesus Christ is Lord—and in that truth, despite every sin we've committed against each other over so many generations, is our unity as Christians, our joy, our salvation, and the only enduring hope for the world.

Charles J. Chaput, O.F.M. Cap., is archbishop of Philadelphia and author of [Strangers in a Strange Land: Living the Catholic Faith in a Post-Christian World](#).

Лука 3, 31 – 36 Як і Отець ваш милосердний

Що ж означає бути милосердними, як Отець наш милосердний? Що означає це «як»? Якщо Ісус так вимагає, то, звичайно, можливо це виконати, адже кожна людська істота, незалежно від віку, труднощів, талантів, сотворена «на образ» Отця. Отож, нам притаманне милосердя, до певної міри воно схоже на Боже милосердя. Але, будучи сотвореними на Його образ, мусимо погодитися бути «Його подобою». І тут виникає запитання: як?

Ми отримуємо певне прояснення, як тільки визнаємо, що не вміємо самі по собі бути милосердними, як наш Отець. Насправді, яким є Його милосердя? Вийдімо за межі наших несвідомих образів Бога, які змінюються залежно від нашого настрою, обличшмо благодійний романтизм, що криється за словом «милосердя». Боже милосердя пізнається у тиші віри. Отець виявляє нам, наскільки Він милосердний, коли ми споглядаємо Ісуса.

Співчуваючи, ми певним способом «відчуваємо» страждання іншої людини (за умови, що вона не зранила нас!), але ми не можемо замість неї зносити її страждання. Відмінність Ісуса від нас, яка виявляє нам любов Отця, полягає в тому, що Він не просто знає наші страждання і наші рани, Він знає їх «зсередини»: вони є Його стражданнями і Його ранами. Його милосердя полягає у співстражданні з нами. Адже Він єдиний любить усіх нас настільки, що бере на себе нашу смерть. Ісус несе на собі гріхи навіть найбільших злочинців, так само, як і наші. І хоча наші гріхи завдають Йому ран, Він не перестає любити нас. Тому, коли Ісус каже нам: «Любіть ворогів ваших», це не просто гарні слова, адже Він виявляє це милосердя на хресті. Бути милосердним до всіх людей, як наш Отець милосердний, означає «плекатися ті самі думки в собі, які були й у Христі Ісусі» (Флп. 2, 5). Споглядаючи Його на хресті, просімо у тиші нашого серця, щоб ми прониклися Його любов'ю, Його любов'ю до нас і до всіх людей. Те, що неможливе для нас, стає можливим з Ним і в Ньому. Такий перехід від образу Божого до Його подоби є дією Святого Духа.

У момент епіклези, єднаючись із Сином, ми все віддамо Отцеві – себе зокрема, цілий світ з його скорботами, щоб Святий Дух перемінив наше приношення на Тіло і Кров Христа. Переживаймо впродовж цілого дня те, що ми переживаємо впродовж Божественної літургії. Тоді подібність до Отця набуватимемо зсередини. Дух Отця поєднає нас з Ісусом і преобразить нас. Після цього ми зможемо випромінювати хоч трохи справжньої радості – радості від Божого милосердя, яке спасає світ.

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