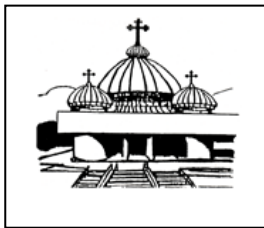


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St. Mary's Church Bulletin



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Pastor: Fr. Petro (Peter) Bodnar

DIVINE LITURGY:

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

SATURDAY : 4:00 pm (English)

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

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

Visitations & Anointing of the Sick: Please notify the office if a member of your family is in need of a visit.

March 17, 2019 - Sunday

Epistle: Hebrews 11:24 - 26 see explanation on page 532

Gospel: John 1:43-51 see explanation on page 214

Propers for the Divine Liturgy: ***Tone 8***

Prayer Intentions March 18-24

Monday		No Divine Liturgy
Tuesday		No Divine Liturgy
Wednesday	5:30 p.m.	Presanctified Gifts
Thursday	5:00 p.m.	health & salvation of Pauline Yawney (birthday) – Family
Friday	5:30 p.m.	Sorokousty
Saturday	4:00 p.m.	+Andrea Yuriy (anniv) – Greg Yuriy – with Panakhyda
Sunday	9:00 a.m.	Health and salvation of Wolodymyr Dawydiak - John Klys
	10:30 a.m.	Divine Liturgy – English – for all Parishioners

REMEMBERING OF THE DECEASED – in our tradition, during the great lent, we have a special prayer service called, **“Parastas – Sorokousty”**. During the great lent, every Friday

and on All Souls Saturdays, the names of deceased persons submitted to the priest will be read aloud and prayed for. Please update your Family Memorial List and return them to the parish office. Also, please use blue special offering envelop for your offering. One offering for Sorokousty suffices for the year's services. May the memory of our ancestors be everlasting

СОРОКОУСТИ – просимо хто має бажання, щоб ми поминали померлих з ваших родин, повідомити канцелярію або покласти список імен в конверті на особисті потреби і покласти на тацу. Поминання помершив будуть у кожду п'ятницю.

EASTER FLOWERS DONATIONS: Donations for St. Mary's Easter Flowers may be made, "In Memory," of your loved deceased family members by using a blue Special Donation envelope. The names will be published, "**In Memory in St Mary's Easter Bulletin.**" Please indicate "Easter Flowers" on the envelope.

ПОЖЕРТВИ НА ЦВІТИ ДО БОЖОГО ГРОБУ – запрошуємо парафіян пожертвувати на квіти до Божого Гробу. Можна це зробити в пам'ять тих що відійшли у вічність. Список жертводавців буде поданий у Великодньому віснику. Просимо вживати сині конвертки на ту ціль і підписати на Цвіти до Божого Гробу Щиро Дякуємо за вашу щедрість!

SPIRITUAL RETREAT – this year, Dr. Fr. Roman Rytsar again will be our retreat master. The retreat starts on Saturday, March 23 and concludes on Sunday 24, 2019. We invite all to participate and take this opportunity to receive a sacrament of reconciliation (confession). This year theme will be: The Beatitudes (Matthew 5:1-12) The Beatitudes are eight blessings recounted by Jesus in the Sermon on the Mount in the Gospel of Matthew. Each is a proverb-like proclamation, without narrative. Four of the blessings also appear in the Sermon on the Plain in the Gospel of Luke, followed by four woes which mirror the blessings.

CHURCH PARKING LOT: Dear Parishioners, we would like to take this opportunity to remind you of the long-standing accepted use of our parking lot: The Parish parking lot should only be used by parishioners and non-parishioners for Church related business. For a parishioner to occasionally park for a short time on personal business elsewhere is acceptable. Regular use and longer periods of time are not acceptable. Please understand that if every parishioner felt intitled to a spot for personal use, we would need over 200 spots to be fair to each of you. Non-parishioners should not be using our parking lot without permission.

We would also like to stress that the Ukrainian Senior Citizens' Complex/Centre and St. Mary's Church are separate entities and parking lots should not be used interchangeably and indiscriminately. Please park on the Parish's side when you have Church related business, being respectful that the Seniors' side is private property for their patrons only. If going to the Ukrainian Senior Citizens' Complex/Centre, it is then proper to use their parking lot.

We ask for your co-operation and understanding.
Yours in Christ, St. Mary's Church Parish Council

Garbage Disposal Update!

In the past the St. Marys Church had an agreement with the The Complex's and Ukrainian Senior' Centre's regarding the using/sharing of garbage and recycling bins by paying a portion fee for that service. In 2011 we paid \$254; 2012 - \$268; 2013 -\$277; 2014 - \$466; 2015 - \$627; 2016 - \$875; 2017 – 866; 2018 - \$1315 and for 2019 we have been asked to pay \$4112.00. After many years of sharing the garbage/recycling bins with the Complex/Ukrainian Seniors Centre we should have been informed in good faith and beforehand that an increase of more than 300% in usage fees charged for our parish. As a result we decided to contract William Day Constraction Limited to assist us with waste management need at yearly cost of \$1500.00 - 1900.00. We would like to thank the Complex/Ukrainian Seniors' Centre for the use of their bins in the past.
Yours in Christ, St. Mary's Church Parish Council

FINANCES: Available in the printed version of the bulletin only.

Thank you very much for your generosity! Жертводавцям складаємо щирю подяку!

The lamp of the body is the eye. (Matthew 6:22)

Have you ever watched an ice cream commercial and said to yourself, "I could go for a cone right now!" Maybe you have a lot of self-control, and you think, "Well, that really isn't a good idea." But you may also find yourself drifting into the frozen section of the grocery store next time you shop. That little inspiration came into your mind, became part of your thoughts, grew into a kind of craving, and then affected your actions.

This is what Jesus is talking about in today's Gospel reading. What we take in through our eyes shapes the focus of our hearts and our actions.

Think for a minute about how many images you absorb during the day: television, magazines, billboards, the Internet, and social media. While many are enjoyable or harmless, some are downright offensive. If a fifteen-second commercial can make you want ice cream, how much more can a longer movie depicting extreme violence or impure situations influence our thoughts?

These images don't have to dominate our minds. We can learn to guard our eyes by deciding what we will watch and what we'll avoid. In those cases where it's just unavoidable, we can learn how to catch the images before they become a part

of our thought process. Blocking unhealthy images and focusing on wholesome and uplifting ones can help us keep our thoughts pure and full of light. You might be surprised at how a simple awareness of what images you allow or don't allow will give you more peace and a sense of steadiness in your heart. Today, think about the many images that you see in a given day. Then, just for fun, get a piece of paper and a red and a green marker. All morning, pay attention to what you are seeing. If it is an image you should filter out, make a red mark. If it is a good image, make a green mark. Then, during lunch, take stock. Are there too many red marks? What can you do about it? How can you make your eyes as clear as possible? By fixing them on Jesus as often as you can remember to. "Lord, help me to guard my eyes and turn my heart to you."

Неділя 1-ша Великого посту, Православія

Євангеліє, яке читаємо у цю першу Неділю Великого посту, здається не має якогось тісного зв'язку з тим першим тижнем отого великого духовного подвигу, якого ми розпочали в понеділок. Розпочинаючи святу Чотиридесятницю, ми практично опинилися на самому початку нашого покликання, нашого рішення іти за Ісусом. Іншими словами на самому початку шляху очищення, каяття і навернення, Церква нагадує нам про те, що є найважливіше у цьому: шукати не себе, свою досконалість, ба навіть своє очищення від гріхів, а Христа – живе Слово Боже, завдяки якому зможемо побачити відкриті небеса. Слід однак зауважити, що літургійний текст не подає нам усього уривку про покликання перших учнів в Йоана, який охоплює вірші 35 по 51 першого розділу, а лише покликання Филипа і Натанаїла. То ж подивімся, яке значення для нас сьогодні на початку Великого посту має покликання саме цих двох учнів.

Для роздумів

Господь кличе Филипа. Нема якоїсь зовнішньої причини, якоїсь "заслуги". Бо покликання – це саме Його вибір. А Филип йде до Натанаїла. Щоб йому звістити, засвідчити Того, хто його зустрів і покликав. Незважаючи на те, що Филип був сам, коли Ісус його покликав, він все ж таки каже: "Ми знайшли". Ісусове Слово породжує спільноту, Церкву, в якій уже нема мого "я", але є "ми". Як ми сприймаємо наше покликання? Як щось заслужене перед Богом? Або як привілей, що дає нам право бути гордим і уважати себе кращими за інших? Чи натомість наше покликання, це поштовх іти до інших, щоб з ними поділитися радістю Євангелія? У який спосіб ми б представили іншим Ісуса, якого ми зустріли? Хто Він для нас?

Незважаючи на усі попередження Натанаїл все ж таки іде до Ісуса, іде, щоб самому перевірити сказане йому Филипом, хоч має повне право сумніватися у все сказане. Ісус скаже про нього, що він "без лукавства". А ми готові прийняти свідчення інших? Відразу "віримо" чи все ж таки хочемо і особисто "перевірити"? Або лукавимо: сприймаємо те, що інші кажуть без того, щоб насправді усвідомити собі неординарність,

ба навіть, неможливість їхнього свідчення? Шукати пояснення – це не знач нечемності чи невиховання, а саме визнання того, що ми ще не розуміємо все. Натанайл не боїться встати з-під своєї смоковниці і пуститися в дорогу до Ісуса, щоб подивитися на того, хто не може бути тим, яким представив його Филип. Для нас віра – це впевненість у власних переконаннях, чи пошуки зустрічі з Ісусом? Готові ми зробити якесь зусилля для цього? Що могло б нас сьогодні змусити покинути “нашу смоковницю” власних переконань і упереджень, щоб зустрітися з пронизуючим поглядом Ісуса? А кого б Ісус побачив? Людину, впевнену в себе, яка знає звідки приходить спасіння, чи натомість людину, яка не бажає доказувати свою правоту, а лише шукає зустрічі з Ісусом? Ми щирі в наших пошуках Ісуса, “без лукавства”? Чи, натомість, через Нього і знайомства з Ним, шукаємо привілеї, похвали, якусь вигоду чи підтвердження?

Вкінці першого тижня посту цей уривок Євангелія від Йоана може набути не одне застосування: можна вернутися до витоків свого покликання, до того моменту, коли ми послухались голосу Спасителя піти за Ним і з радістю ділилися з іншими цим нашим досвідом. Все ж таки вершиною цього уривку видаються Ісусові слова: “Істинно, істинно кажу вам: Побачите небеса відкриті, й ангелів Божих, як висходять та сходять на Сина Чоловічого” (1,51). Об’явлення і обітниця. До яких доходить однак ідучи за Христом – Агнцем, “куди б він не йшов”. До неба, отже, доходить не настільки спускаючись в глибину нашого “я”, наскільки пускаючись в дорогу за Ісусом. Навіть вгору. Все вище і вище. На Голгофту. Чи пам’ятаємо ми про справжню мету посту, каяття, навернення? Чи нею є “світло Воскресіння”? Наш піст дотепер це було сходження в темноту нашого гріха, чи, натомість, пошук зустрічі з Ісусом? Чи готові ми відвернути наш погляд від наших гріхів, щоб зустрітися поглядами з Ісусом? о. Тарас Барщевський

Ash Wednesday begins the Catholic season of Lent, a time of examining our consciences, confessing and repenting our sins, and working to change the direction of our lives back toward God through prayer, self-sacrifice, and charitable acts to others.

All of us have personal ways of doing that. A friend of mine has the habit every Lent of listening to an audio version of Dante Alighieri’s 14th century Divine Comedy from start to finish. The Comedy — Dante’s imagined journey into the pit of hell (Inferno), then up through purgatory (Purgatorio) to heaven and the beatific vision (Paradiso) — is one of the great achievements of Western civilization.

For busy people distracted by work, bills, and family, though, reading it is often impossible. Listening to it on CD is a much easier matter. Spoken by the late poet John Ciardi, or performed by an ensemble BBC cast, the Comedy comes

alive in a powerful — and in the Inferno, hair-raising — way. Dante understands the human heart, our capacity for both good and evil, and the consequences of our actions, like no other writer. As the author saw clearly, anyone who imagines that God’s love and mercy somehow exclude his justice needs to think again. This is why Lent is so important. It’s the season in Church life that calls us to discipline our appetites, put aside our excuses, and take an honest look at the state of our souls.

St. John XXIII, the “Good Pope John” who convened the Second Vatican Council, liked to describe the Church as our mother and teacher. So she always has been — even in those many times when her leaders and people have failed her (Dante has a generous population of clergy and religious, including popes and bishops, in his Inferno).

In that role as a mother, the Church gives us a blueprint for accomplishing God’s work of renewal in our hearts and in society at large. Catholic teaching argues beautifully for the sanctity of unborn human life; the dignity of the human person; the urgency of economic and social justice; and the meaning of true peace and human development. And as a mother, the Church offers us an examination of conscience that we can apply during Lent to just about every aspect of our lives:

Do we reverence and defend the dignity of the human person from conception to natural death?

Do we really love our enemies? Do we even try?

Do we teach our children to have gratitude; to take responsibility for their time, choices and actions; to feel the suffering of others; and to understand their role in building up the common good? Do we encourage that by our own good example?

Do we preach, by our actions, the dignity of human labor and the importance of human free will, work and creativity? Do we live our lives with a clear moral purpose — the purpose of co-creating with God a world shaped by the Gospel?

Do we promote the nobility of marriage and the integrity of the family?

Do we practice justice and mercy in our own social and economic relationships? Do we try to root out the prejudices in our own hearts? And do we encourage justice in our friends, business associates and leaders?

Do we take an active hand in the public square? Do we demand that our leaders promote the sanctity of the human person? And do we do everything in our power to correct or replace them if they don't?

Finally, do we cultivate in ourselves and in our children an appetite for simplicity, humility and solidarity with others? The word "Catholic" means universal. We live most of our lives in our families and parishes, and that's where our first priorities should always lie. But there's no such thing as a merely "parochial" Catholic. Baptism makes all of us members of the global Christian community. That's why issues like hunger, poverty, economic development, human trafficking, the rights of migrant workers, religious persecution — even when they're happening on the other side of the world — are happening to our brothers and sisters in the Lord. And so they involve us.

We're in the world as agents of God's love and joy. We need to live in a way that honors each other, and honors the mission of the Church — because in us and through our actions, both individually and as a community of faith, the outside world will judge the Gospel we claim to believe.

May God grant all of us a holy and fruitful season of turning our lives back to the Lord.

Archbishop Charles J. Chaput, O.F.M. Cap. • Posted March 6, 2019



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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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