

Св. Покрови Українська Католицька Церква
St. Mary's Byzantine Catholic Ukrainian Church



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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 1, 2020

1st Sunday of the Great Lent /Неділя Сиропусна

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

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

Proper for the Divine Liturgy: ***Tone 5***

Prayer Intentions (March 1-8)

Sunday	9:00 a.m.	+Barbara Kosar (40 th) – Andrew & Andrea Kosar
	10:30 a.m.	Divine Liturgy – English
Monday		ПЕРШИЙ ДЕНЬ ПОСТУ (Строгий Пост) -Julian Calendar
Tuesday		No Divine Liturgy
Wednesday	5:30 p.m.	Presanctified Liturgy
Thursday	5:30 p.m.	+Paul and Ilene Rehaluk
Friday	5:30 p.m.	Sorokousty/Сорокоусти
Saturday	4:00 p.m.	+Harry Stupak (Anniv) – Mr. & Mrs. T. Pawluch
Sunday	9:00 a.m.	Divine Liturgy – Ukrainian – for Parishioners
	10:30 a.m.	+Stella Chmilar – Chmilar Family

FINANCES: Available in the printed version of the bulletin!

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

CABBAGE ROLL WORKSHOP: Wednesday, March 4th,
9:00 a.m. Everyone is welcome!

INCOME TAX RECEIPTS: Income Tax receipts for 2019 that were not pick
up last Sunday have been mailed out.

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

SPIRITUAL RETREAT – this year, Dr. Fr. Roman Rytsar again will be our retreat master.
The retreat starts on Saturday, March 14 and concludes on Sunday 15, 2020. We invite all to
participate and take this opportunity to receive a sacrament of reconciliation (confession).
This year theme will continue on: 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.

REGIONAL SOBOR – St. Demetrius Church in Toront, March 28, 2020

REMEBERING 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.

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.

CHALLENGE FOR GREAT LENT – Again, I invite you to put a Bible Book on your
kitchen table for the time of the Great Lent (40days). Every time when you sit to eat, open the
Bible and nurish your soul before you eat.

Sunday, March 8 @ 2:00 pm – Tribute to Taras Shevchenko Please join us at the Ukrainian Seniors`Centre for an afternoon of poetry and songs to celebrate our great national poet Taras Shevchenko. Admission- voluntary donation. Light refreshments.

This, rather, is the fasting that I wish. (Isaiah 58:6)

The Israelites had such reverence for the holiness of God that they were careful to follow specific rules when they came to worship in the Temple. Before prayer, for example, they had to perform certain cleansing rituals. They abstained from certain foods to set themselves apart from the surrounding nations. They fasted on the Day of Atonement to demonstrate their repentance for their sins. They even added ceremonial fasts to intensify their worship and intercession.

Imagine the powerful witness these acts gave to the holiness of God! At the same time, however, such acts of reverence ran the risk of becoming external formalities—strategies people used to ensure that God would answer their prayers. Then, when they left the Temple, they would just go back to following their selfish ways.

In today’s first reading, Isaiah responds to this misguided approach. He tells the people about the kind of fasting that *God* wishes. He doesn’t condemn fasting, of course; he just doesn’t want us to detach it from its true meaning: reverence for God *expressed in love of neighbor*.

God doesn’t give rules just to see how obedient we can be. He gives them as tools that can shape our hearts to make us like him. The point of fasting and self-denial during Lent is to take on God’s way of seeing and acting—to willingly make sacrifices in order to love other people. Is it good to go to Mass and Confession regularly, to fast and give to charity, and to avoid serious sin? You bet. But God wants observances like these to become living, tangible acts of love.

God is offering you the same opportunity he offered the Israelites. He is describing the kind of fasting that will put a smile on his face. It’s not hidden, it’s not mysterious, and it’s not mystical. Granted, it’s not always easy either. But we know what he is asking of us, and we just have to figure out how to do it.

In prayer today, ask the Holy Spirit to help you find one way that you can practice this concrete kind of fasting. Do you know someone who is bound, oppressed, hungry, homeless, or naked? Reach out to them and “your light shall break forth like the dawn” (Isaiah 58:8).

“Lord, help me to do the fasting that you wish for.”

It can be easy to read these words and think they don't really apply to us. But have you ever said, “You're not sorry!” when someone is trying to apologize to you? Or “She deserves it” when something bad happens to someone you don't like? How about “You're hopeless!” when you are feeling angry with a loved one?

At one time or another, we have all thought and said spiteful things like this. So isn't it good to know that Jesus has the power to help us treat people with the same love and mercy that he has for us?

Of course, this doesn't happen overnight or by magic. Often we need to look at why we say the things we say. And that's where Jesus comes in—to help us look inside our hearts to see the root causes of our hurtful speech. Because that's where a lot of it comes from. Ask any counselor, and they will tell you that people who have been hurt often hurt other people. Or they will tell you that our hurtful words often come from our own self-centered desires and our frustration that people aren't treating us the way we think *we* deserve.

Maybe you are struggling with unforgiveness or resentment. Or maybe a wound from your past continues to affect some of your relationships. Or maybe you just want what you want—and right away! Whatever the case, Jesus can help you. He can shine his light into your heart and convince you that he has your life in his hands—so you don't have to lash out. You don't have to go on the attack or become extra defensive because Christ is more than capable of caring for you. He is more than able to heal your hurts and strengthen your heart.

We often think that Lent is a time when we do things for God. But it's also a time when God wants to do things for us. As you continue your Lenten journey, ask him to help you put away unkind remarks and reactions. If you slip up, think about what may have caused you to act in that way. Then ask Jesus to heal you—and trust that he can.

“Jesus, heal my heart so that I speak only words of love, encouragement, and mercy.”

Dear Sisters and Brothers,

Beginning Great Lent, I ask forgiveness from the clergy, religious and faithful of the Philadelphia Metropolia, the UCU community, and family, friends and collaborators in different corners of the world.

Forgive me for the offenses or disappointments, the unfulfilled expectations, for everything by which I have sinned against God and you in thought or word, commission or omission, undue pressure or lack of attention, criticism or silence.

Let us ask for forgiveness of each other. Let us ask and forgive deeply, emptying and expunging the cup of negative passions that may have been filled over the last year so that we may begin nimbly our common journey of the next forty days— the holy pilgrimage to the Lord's Pascha.

The Risen One is close! He's coming, approaching embodied in our brothers and sisters, especially in those with whom we have issues, with whom something is not right. Lent is a tool for focusing so that we may open up to God, focusing in order to free ourselves of passions: anger, envy, lust, avarice, and pride. It is a time when we symbolically mortify our bodies. Things settle down a bit. Prayer, fasting, and almsgiving cleanse us and prepares us spiritually for the Passover — our transition from death to life.

Lent is not a time of sadness, although we should weep over our sins. We know how Lent ends — with the Resurrection, when our sins and death are trampled and crushed. Today we are all bombarded by so much information and propaganda. It is difficult for us to find rest from visual stimulation. In this context certain disciplines of a contemporary Lent can bring peace and joy. This year I will repeat a practice of previous years: unplugging from social networks and limiting time on the Internet. If you can, I encourage you to do so too. Free time for prayer, works of charity, fellowship. Free time simply for silence before God. May repentance and forgiveness open our eyes, our senses, to see the face of Him who takes the moral burden of all our afflictions, betrayals, and compromises, small and great, carrying them to Calvary and transforming them with His sacrifice.

In peace, joy, and gratitude for each other, let us immerse ourselves in prayer, fasting, and works of mercy!

Maranatha!

Christ is Risen!

+Borys

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!

РЕГІОНАЛЬНИЙ СОБОР – Церква Свю Димирія в Торонто, 28 Березня 2020р.

Дорогі сестри і брати!

Починаючи Великий Піст за григоріанським календарем, хочу попросити пробачення у всіх.

Дозвольте повторити прохання про прощення і слова заохочення, сказані раніше у різних обставинах і контекстах, які хочу звернути сьогодні до вас. Простіть мені образи й розчарування, породжені, та несповнені очікування, все те, чим прогрішився перед Богом і перед вами, думкою чи словом, ділом чи бездіянням, недостатньою чи надмірною увагою, критикою чи мовчанкою, всіма моїми відрухами.

Просіть прощення один в одного і прощайте один одному. Просімо та прощаймо глибоко, до дна очищаючи посудину негативних пристрастей, яка могла наповнитися за останній рік, щоб з легкістю розпочати священне паломництво Чотиридесятниці – нашу спільну мандрівку до Пасхи Господньої. Властиво, Воскреслий близько! Він гряде! Гряде, втілений у братові та сестрі, передовсім у тих, з ким у нас якісь клопоти, щось негаразд...

Піст — інструмент для зосередження, щоб відкритися на Бога, відкинути різні пристрасті: гнів, заздрість, жадобу, амбіції. Це час, коли ми символічно умертвляємо своє тіло. І все це все трошки осідає. Піст своєю аскезою, молитовністю і милостинею очищує нас і духовно готує до високого моменту Пасхи Господньої — переходу від смерті до життя.

Піст — це не час смутку. Адже ми знаємо, як піст завершується — Воскресінням, коли наші гріхи і смерть подолані. Зараз, коли нас так „бомбардує“ інформація, коли нам важко знайти спокій від візуальної стимуляції, певні дисципліни посту приносять радість. Тому цього року бажаю повторити духовну практику багатьох попередніх років – відмовитися від соціальних мереж та обмежити час в Інтернеті. Якщо маєте можливість, і вас до цього заохочую. Звільніть цей час для молитви, діл милосердя, спілкування. Просто тиші.

Нехай покаяння і прощення відкриває нам зір, усі смисли, щоб побачити обличчя Того, хто приймає моральний тягар усіх наших недомагань, зрад та компромісів, малих і великих, переносить їх до Голготи і долає їх своєю жертвою.

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У мирі, радості та з вдячністю один за одного поринаймо у Великий піст, у молитву та милосердя!

Мараната!

Христос воскрес!

До зустрічі після світлого празника Воскресіння.

+Борис

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.

Неділя, 8 Березня о 2:00 поп. "Шевченківське свято"

Запрошуємо Всіх до Українського Центру на свято вшанування нашого великого національного поета Тараса Шевченка. Після програми кава та солодке. Вхід безкоштовний. При бажанні ви можете зробити добровільну пожертву.



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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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