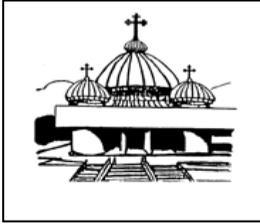


**Св. Покрови Українська Католицька Церква**  
**St. Mary's Byzantine Catholic Ukrainian Church**



40 Notre Dame Ave., Sudbury On, P3C 5K2 Parish Tel. (705) 675-8244

Website: [www.saintmarysudbury.com](http://www.saintmarysudbury.com)

Email: [stmaryssudbury@yahoo.ca](mailto: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:** 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.

**April 5, 2020**

**6<sup>th</sup> Sunday of the Great Lent – Palm Sunday**

Epistle: **Phil 4:4-9**

Gospel: **John 12:1-18**

[Facebook streaming Link](#)

**Prayer Intentions (April 6-12)**

<b>Monday</b>	9:30 am	Divine Liturgy of Thanksgiving
<b>Tuesday</b>	9:30 am	Благовіщення Пресвятої Богородиці
<b>Wednesday</b>	9:30 am	Akathist to Christ's Passion
<b>Thursday</b>	7:30 pm	Matins of the Holy and Saving Passion of our Lord
<b>Friday</b>	1:00 pm	Good Friday Vesper – Laying out of Shroud
<b>Saturday</b>	1:00 pm	Blessing Easter Baskets – streaming on St. Mary's Facebook page.
	9:00 pm	Prayers at the Tomb
<b>Sunday</b>	10:30 a.m.	Easter Sunday, Blessing of the Easter Baskets

**Today is Palm Sunday for those that celebrate on the Gregorian calendar.** Palm trees don't grow in Ukraine so in the Ukrainian Christian tradition, it was replaced by a willow, a

plant, which blooms in early spring and symbolizes the beginning of a new life. It is likely that origins of this custom are ancient, and probably precede the acceptance of Christianity in Ukraine. On this day pussy-willow branches are blessed in church. After Palm Sunday services, it was customary for Ukrainians to tap each other with the blessed pussy willow branches. In pagan times, it is said that this tapping transferred living energy from the willow plant (which was a goddess totem) to the person being tapped. Children, particularly, would be tapped, so they would grow big, strong and healthy. Tapping of friends with the pussy willow branches was actually a wish for good health, wealth and happiness. The people tap one another with these branches repeating the wish below.



The blessed willow branches were then taken home. Some of the blessed pussy willow branches were placed above the holy pictures in the home, to protect the household from evil spirits. These branches would replace the branches that had been placed the previous year. The branches which were taken down were carefully burned; a few would be used to light the stove to bake this year's pasky. Branches would be used to ward off storms, and thrown into fires to help put them out. A branch or two would be placed in the coffin with the deceased, to protect them from demons.

### **PASTORAL NOTE!**

At the conclusion of the Palm Sunday Divine Liturgy there will be blessing of the pussy willows. Please, take the holy water you have at home and perform your own blessing saying the following prayer, or just bless them with the holy water while the priest says the prayer of blessing.

***Deacon: Let us pray to the Lord. All: Lord, have mercy.***

***O Lord our God, seated on the cherubim: You exalted Your strength and sent Your only-begotten Son, our Lord Jesus Christ, to save the world by His cross, burial and resurrection. Today, as He goes to his voluntary passion in Jerusalem, the people who sat in darkness and the shadow of death go out to meet Him. And taking up the emblems of risen life — boughs of trees and branches of palms — they signify His resurrection.***

***O Master, bless these branches and palms, and preserve us as we imitate them — holding branches and palms in our hands on this pre-festive day. Like the nations and the children who offered cries of “Hosanna,” grant that we too, singing songs and hymns, may attain His life-giving resurrection on the third day.***

***With Him, O Father, You are blessed together with Your all-holy, good and life-giving Spirit, now and always and for ever and ever.***

***All: Amen.***

***Priest (sprinkling holy water): These pussy willows are blessed and sanctified by the sprinkling of this holy water and the grace of the Holy Spirit, in the name of the Father and of the Son and of the Holy Spirit. Amen.***

### **EASTER BASKET BLESSING:**

Because of the latest provincial regulations we will not be allowed to bless your Easter Baskets. Instead we will conduct the full blessing prayers in church [next Saturday at 1:00 pm](#) and ask you to use the holy water you have to bless your food. Pastoral Note: prepare your own Easter Basket, place it on a table, decorate with Ukrainian embroidery, light a candle. Have the holy water ready for the blessing. The service will be streaming on the St. Mary's Facebook page [here](#). Stream on line blessing and participate.

### **GUIDELINES TO PARTICIPATING IN AN ON LINE BROADCAST OF A LITURGY**

Look up on the church calendar liturgical readings epistle and gospel. Ex. Heb. 2:11-18 or Lk. 1:24-38

Set up an Icon and light a candle near where you will be watching the broadcast. Ideally in your icon corner.

Gather the household.

Sunday Liturgy begins at 10:30 am.

Times will vary for other liturgical services. Please see weekly schedule.

Turn off telephones, notifications and tv.

Avoid other activities-(like eating breakfast or doing laundry).

Participate as you would normally during the service.  
Stand and sit as you would normally during the service.  
Be patient if video quality is dicey at times. We will do our best.

**THANK YOU** – to all parishioners who sent their Sunday’s collection either by mail or e-transfer. May the good Lord blesses your generosity.

**St. Mary’s Church**- daily Lenten prayers are celebrated and streamed on the St. Mary’s Facebook Page.

**HELP NEEDED** - Your financial help is needed! Please when you are able send in your weekly/monthly donations by electronic money transfer to:

Stmaryssudbury@yahoo.ca

or mail your donation cheque(s) to St.Mary’s Ukrainian Catholic Church, 40 Notre Dame Ave., Sudbury , ON, P3C 5K2 . Our address & email is also on your church wall calendar ! All electronic money transfers, cheque’s weekly or monthly helps to keep our small parish operational and open in the future. Please check the online bulletins and calendars for daily services that are being streamed! St Mary’s indeed appreciates your support as our bills still need to be paid! Be safe and self isolate! God Bless!

Happy **50th wedding anniversary** to Lillian and Irv Hrytsak! **May God** grant you more years of togetherness, happiness, and prosperity. Many **congratulations** to both of you on **your 50th wedding anniversary**. **May God** bless you richly and fill your life with love and happiness. Mnohaja Lita!

We praise you, O God, we bless you, Creator of all things, who in the beginning made man and woman that they might form a communion of life and love. We also give you thanks for graciously blessing the family life of your servants **Lillian** and **Irv**, so that it might present an image of Christ’s union with the Church. Therefore look with kindness upon them today, and as you have sustained their communion amid joys and struggles, renew their Marriage covenant each day, increase their charity, and strengthen in them the bond of peace, so that (,

together with the circle of their children that surrounds them,) they may for ever enjoy your blessing. Through Christ our Lord.

**“Jesus, in this period of fear, confusion and uncertainty, as well as our little faith, come and heal us, take us by the hand.** Turn the hand of our doctors into Your healing right hand, which saves us from weakness, from sin and death. Master, we believe, but help our unbelief,” said the Head of the UGCC, His Beatitude Sviatoslav, during the Liturgy at the Patriarchal Cathedral of the Resurrection of Christ, broadcasted live by Zhyve TV.

In today's Gospel, we meet Christ, who is rushing to meet a weak man. We see that Christ makes it clear that when a person does not believe enough, he takes away from God the opportunity to act in his life. The miracle of healing is best explained to us by the apostle Paul, saying, "The power of God is manifested in my powerlessness," the preacher remarked.

Thus, we see that human capacities are limited in various aspects of her being. We realize that man is not almighty.

His Beatitude Sviatoslav emphasized that today Christ encourages everyone to reconsider what our faith is. "It is so important for us to say today, 'I believe in God, but help my unbelief. Help not to rely solely on religious habits or my own power, even when I ask you for something. May Your spirit be manifested in my prayer. Let Your strength be manifested in my weakness. I believe, Lord! Help my unbelief,'" he said.

He also called on everyone, following the example of the father from the Gospel, to invite Christ to our homes so that "He would come today and help us, Christians of the new age, to grow in faith so that He may heal our unbelief."

"At a time when the art of medicine feels powerless in the face of a new virus, we ask that God's power be manifested in our infirmities. However, let us continue the path of prayer and fasting, which is a way of changing the spirit, for it is the true way of healing," asked the spiritual leader of Ukrainians.

**Today, it is so important for us to understand that we do not believe in rituals or ceremonies, but in the Living God, whom we embrace in our prayer. The Father and Head of the Ukrainian Greek-Catholic Church, His Beatitude Sviatoslav, expressed this opinion today during the Liturgy at the**

## **Patriarchal Cathedral of the Resurrection of Christ, broadcast online by Zhyve TV.**

"What do we believe in when trouble comes? What do the words of Christ, 'This evil spirit is cast out only by prayer and fasting' mean to us?"

"Our prayer and fasting are not as necessary to God as for us. We often think that through prayer or devout practice we can compel God to do a miracle for us, and it is at that moment that we experience what the apostles experienced when they were not able to heal the young man from today's Gospel. Christ tells them that true prayer and fasting are important," said His Beatitude Sviatoslav.

The Head of the UGCC noted that as we pray and grow in prayer, only then do we give space to the power of God in our lives. The preacher gave an example of the prayer of St. Ephrem, in which we ask, "O Lord and Master of my life, grant me not a spirit of sloth, despondency, love of power, and idle talk. But give to me, your servant, a spirit of sober-mindedness, humility, patience, and love."

According to the preacher, prayer and fasting are a place where the human spirit can change. They are capable of giving man the power of God to withstand evil and our infirmities.

The Head of the UGCC stressed the need to distinguish between prayer in form and in content during quarantine. "Today, the Church is forced to change the habit of common prayer, given the need to protect the health of our fellowmen. Even at this moment, many of you, at home, unite in prayer through live broadcast with the community of the whole Church," he said.

"Anyone who cannot distinguish true prayer from ritual, during the quarantine period, is in fear and uncertainty that the prayer is not effective, because it has no usual form. New challenges need new answers. For the Church of Christ, even in the ways of praying," summed up the spiritual leader of the Ukrainians.

**Сьогодні нам так важливо зрозуміти, що ми віримо не в ритуали чи обряди, а в живого Бога, якого обіймаємо нашою молитвою. Таку думку висловив Отець і Глава Української Греко-Католицької Церкви Блаженніший Святослав сьогодні під час Літургії в Патріаршому соборі Воскресіння Христового, онлайн-трансляцію якої здійснювало «Живе ТБ»**

«У що ми віримо, як настає лихо чи біда? Що для нас означають слова Христа, який каже: “Цей рід злого духа виганяється тільки молитвою і постом”?» — попросив замислитися вірних Предстоятель УГКЦ.

«Наша молитва і піст не так потрібна Богові, як нам. Ми часто думаємо, що молитвою чи побожною практикою можемо примусити Бога зробити для нас чудо, і саме в той момент переживаємо те, що свого часу досвідчили апостоли, які в сьогоднішньому Євангелії не змогли зцілити юнака, хоча перед тим це уже робили. Христос їм каже, що є важливі справжня молитва і піст», — сказав Блаженніший Святослав.

Глава УГКЦ зауважив, що коли ми молимося і зростаємо у молитві, лише тоді даємо простір проявитися Божій силі в нашому житті. Проповідник навів приклад молитви Єфрема Сирійського, в якій просимо: «Господи і Владико життя мого, дух лінивства, недбайливості, владолюбства й пустослів'я віджени від мене. А натомість: Духа чистоти, покори і любові даруй мені, недостойному рабові Твоєму».

За його словами, молитва і піст — це простір переміни людського духу. Вони здатні дати людині можливість силою Божою протистояти злому і нашим немочам.

«Сьогодні нам так важливо зрозуміти, що ми віримо не в ритуали чи обряди, а в живого Бога, якого обіймаємо нашою молитвою. Іван Золотоустий каже: “Те, що просимо в молитві, одержуємо в пості, а можемо втримати і засвоїти лише тоді, коли даємо милостиню”. Спосіб нашої молитви і наш піст — це вияв втіленої віри в нашому особистому житті», — продовжив свою думку Блаженніший Святослав.

Глава УГКЦ наголосив на необхідності під час карантину розрізнити молитву за формою і змістом. «Сьогодні Церква змушена змінювати звичку спільної молитви, зважаючи на необхідність берегти здоров'я власне і наших ближніх. Навіть у цю хвилину багато хто з вас, залишившись вдома, єднається у молитві через пряму трансляцію зі спільнотою всієї Церкви», — зауважив він.

«Той, хто не вміє відрізнити справжню молитву від ритуалу, у період карантину перебуває у страху, непевності, що молитва не дієва, адже нема звичної форми. Нові виклики потребують нових відповідей, навіть способом молитви Христової Церкви», — підсумував духовний лідер українців.

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**«Ісусе, в цей період страху, розгубленості та невпевненості, а також безсилля і нашої малої віри, прийди і зціли нас, візьми нас за руку. Вчини так, щоб рука наших лікарів перетворилася на Твою цілющу десницю, якою Ти врятуєш нас від немочей, від гріха і смерті. Учителю, віруємо, але допоможи нашому невірству» — такими словами сьогодні звернувся Предстоятель УГКЦ, Блаженніший Святослав, під час Літургії в Патріаршому соборі Воскресіння Христового, онлайн-трансляцію якої здійснювало «Живе ТБ».**

«У сьогоднішньому Євангелії ми зустрічаємо Христа, який спішить назустріч німечній людині. Ми бачимо, начебто Христос своєю присутністю проявляє німеч людини в протистоянні зі злом. Він дає зрозуміти, що коли людина недостатньо вірить, то забирає в Бога можливість своєю силою діяти в її житті. Чудо оздоровлення найкраще нам пояснює апостол Павло, кажучи: "Сила Бога проявляється у моєму безсиллі"», — зауважив проповідник.

Таким чином, ми бачимо, що людські можливості є обмеженими в різних аспектах її буття. Усвідомлюємо, що людина не є всемогутньою. Блаженніший Святослав наголосив, що сьогодні Христос заохочує кожного переглянути, якою ж є наша віра. «Так важливо нам сьогодні сказати: "Вірую Господи, але допоможи моєму невірству. Допоможи не покладати надію лише на побожні звички чи на мою силу, навіть тоді, коли я Тебе прошу. Нехай Твій дух проявиться в моїй молитві. Нехай Твоя сила проявиться в моїй слабкості. Вірую, Господи! Поможі моєму невірству"», — сказав він.

А також закликав усіх за прикладом батька юнака з сьогоднішньої Євангелії запросити Христа до наших домівок, щоб «Він сьогодні прийшов і допоміг нам, християнам нового часу, зростати у вірі, щоб Він зцілив наше невірство».

«У момент, коли мистецтво медицини почувається безсилим перед новим вірусом, просімо, щоб Божа сила проявилася в наших немочах. Проте продовжуймо дорогу молитви і посту, яка є шляхом переміни духу, бо це справжній шлях оздоровлення», — попросив духовний лідер українців.

Департамент інформації УГКЦ

## **Ukrainian Catholic Eparchy of Toronto and Eastern Canada Українська Католицька Єпархія Торонта й Східної Канади**

April 2, 2020

### **To the Reverend Clergy, Members of Religious Orders and Faithful of the Ukrainian Catholic Eparchy of Toronto and Eastern Canada**

“Our pioneers and ancestors kept the faith even though, at times, they seldom celebrated the sacraments in churches because of external circumstances or oppression. Let us hear God speak to us through their example and learn from them as they strengthened their domestic churches – by interior and external faith.” (Bishop Bryan Bayda)

ATTITUDE - Maintain an active attitude of constant discernment, both secular and sacred

As COVID-19 information is constantly updated, so must we continue to learn from our science and health communities about the virus, ways to self-check for symptoms

and best practices. Likewise, we must continue to update ourselves regarding the spiritual impact of this pandemic and be revitalized about how to spiritually strengthen ourselves and others. We don't have the comfort of adopting a spiritual routine and then leave it at that, such as reading a directive that may be days old and think it won't be updated. That is why I continue to meet, by Zoom and telephone, to bring to you the best practices and directives. No one should make decisions in these days without consultation, for the Holy Spirit speaks through all of us.

Since my last pastoral letter to you on March 20, 2020, more directives and suggestions have become available from the Eastern Congregation of Churches in Rome dated March 25, 2020 and in the Letter of His Beatitude Sviatoslav with Recommendations as to how to serve the Holy Week and Easter Services During the Covid-19 Pandemic (24 March 2020). Clergy and parish leaders have worked tirelessly to be pastoral and understanding of the physical and spiritual needs of their families of faith. They have issued pastoral Parish directives. Yet we must be prepared to receive new and updated directives. Directives are progressing all the time.

These directives have always been given in the context of the civic authorities and their directives and the progress of safety (meeting of groups limited to 250, then 100, then 50, 10, 5). Therefore, when a church official may suggest a spiritual practice, it is based on a specific context. However, this is not meant to provide someone with a means to justify a personal decision so as to ignore another church official. In other words, following the "letter of the law to avoid the spirit of the law" is not right. For example, one directive says "one may venerate...." but, more locally, the directives says "it is forbidden". Like the Code of Canons for Eastern Churches, there is a general law and then there is a particular law. Please don't use one directive against the other to merely justify your actions.

Hours ago, I consulted about these directives, and discussed them at great length, with all of the Ukrainian Catholic Metropolia (Bishops) of North America of the Ukrainian Greek Catholic Church. I continue to consult with Roman Catholic bishops; the Canadian Conference of Catholic Bishops; the College of Consultors and other leadership in our Eparchies that administrate or work in hospitals and care homes. So, when I urge you to follow this directive keeping in mind the previous ones, it is with utmost love, consideration and compassion that I give you direction in the Eparchy of Saskatoon and the Eparchy of Toronto and Eastern Canada. Broader consultation takes more time but it offers a more comprehensive update.

Much, much more importantly, it is following the spirit of these directives that we should focus on. As the external marking of our faith is important, we must strive to have a disposition of the connectedness between symbols/actions and internal faith. For example, mindful that the tip of an iceberg is still the true iceberg, we must focus on both dimensions of the entire iceberg, the portion that is visible as well as invisible. Likewise, while our spiritual ritual is visible, a truly significant part of our faith is that which is internal or invisible and is 100% connected to the visible. Don't reduce your faith and relationship with Christ to merely external visible rites of passage. Your body and your soul are unique but inseparable.

Your encounter with Jesus is the entire iceberg. We encounter Him in all ways that He witnessed to the Father's love, His private prayer life (JN 17:1-26), His passion, obedience and humility, death and glorious resurrection. Please read a wonderful reflection on how it is Christ who blesses ( *The Domestic Church: A Place of Prayer and Blessing* compiled by Fr. Onuferko). Every person allows Christ in them to bless according to their sacramental status in life. The visible part of your faith points to the invisible participation in the life of Christ. Vice versa, your interior life is expressed in

your visible life. As much as Jesus through Jordan water blesses an icon, an object, a willow or food, so does Jesus bless all things through your interior disposition of fasting, obedience, prayer, intercession, charity or reverence.

**ACTION** - Allow the indwelling Trinity to develop your Interior Life and your Domestic Church. Pruning helps the branch to bear more fruit. Move from maintenance to mission! You are invited to preach in word and deed a Domestic Church Mission over the upcoming days!

Therefore, mindful of the mystery of the pandemic and its ultra-infectious properties, in addition to the previous directives: 1. In the Eparchy of Saskatoon and Toronto and Eastern Canada, there is to be no public veneration in a church during Holy Week, including the shroud on Holy Friday, and Easter because of COVID 19. a. WHY? In the Eparchy of Toronto and Eastern Canada, it is reserved to the clergy to venerate and carry out the services in our churches and share them online. Understandably, faithful may not have a physical or electronic means to join in, but this is because of numerous complications and risks of sanitizing , marshalling people in lines, etc. In the end, it is still participation but in a different way. Other bishops have made directives for their faithful but their circumstances have different variables. b. ALTERNATIVELY: faithful can celebrate the service at home, with parallel symbols and gestures that normally would take place (willows, Shroud, Cross on Doors, Pascha) and do them coinciding with a televised or live-streamed service. Encounter Christ in your family or in the person who is caring for your personal needs. “For where two or three are gathered in my name, there am I among them.” MT18:20 2. Clergy are to prepare their parishioners to receive parts of the services in printed or online form as much as possible. Read the Gospels so to participate in these mysteries of Christ’s Life and love for us. Reflect with Jesus and the Theotokos about the mystery of His suffering, death

and resurrection and yours. 3. All faithful are encouraged to make a sincere Act of Contrition. This, of course, refers to the situation when “a penitent sincerely regrets his/her sins, not out of fear of God’s just punishment; but because of having offended our loving Lord.”<sup>1</sup> Ask your local parish priest how to do this, or check online. 4. All faithful are encouraged to make a sincere Spiritual Communion. Ask your local parish priest how to do this or check online.

<sup>11</sup> Letter of His Beatitude Sviatoslav with Recommendations as to how to serve the Holy Week and Easter Services During the Covid-19 Pandemic (24 March 2020), n. 7

5. There are to be no pedestrian gatherings at churches or halls for the sacramental blessings of willows or food in a pedestrian fashion. a. WHY? While the blessing of Christ through the Pope or Bishop or Priest is sacramental and of great value, your blessing is also important. b. ALTERNATIVELY: The Pope blessed over electronic platforms. Have your willows or food blessed by the bishop or priest over electronic platforms also. And though your blessing is not sacramental in the same sense, God is calling laity to experience this, given the circumstances. Try to discover your dignity and worth when Christ, through you, blesses your family and items for your home. Share in Christ’s priesthood since you have been baptized in Christ. c. Discover how Christ wants to use you in more at-home ways to bless; your belongings and gifts from God; your brother, your sister, your parents by your actions and words. When you forgive you bless. Through your love, kindness and compassion you bless (and not just with water). You are empowered to express your baptismal priesthood in Christ! Encounter Him through confession and forgiveness in your daily life from one another on a one-to-one basis. This is a preparation for a sacramental confession with a priest who at a later time, on behalf of the entire Body of Christ, will provide an encounter with Christ on a sacramental level. d. Discover how Communion with Christ

sacramentally in the Eucharist should be enhanced by desire, by spiritual communion several times a day, every day. The opportunity has perhaps never been more timely. Receiving the Eucharist physically at church is prepared by many spiritual communions daily at home or elsewhere in your life. As a parent, child, relative or friend, spiritually commune with Christ for others, thus, expressing your baptismal priesthood in Christ when interceding for others! e. Experience the crescendo that should take place before attending a parish service. (A metaphor from secular life: practices and the regular season games make the playoffs and the championship game that much more meaningful). To appreciate the presence of Christ in the entire Church, the Body of Christ, focus on the Domestic Church and the role God calls you to play in your church as a missionary disciple, a branch of the larger vine. Like a team is strengthened by each member that physically trains or deepens their personal commitment, so does your spiritual prayer and domestic development enhance the Body of Christ. God is present in the entire Body of Christ where in our parishes we sacramentally receive the Eucharist. This is preceded by a reverence for God's presence in Scripture; God celebrated in our domestic churches; God's presence celebrated in our personal lives; and God encountered in the poor. Kindly read the following passage slowly, as if God is reading it to you:

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you

abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples. As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” (John 15:1-11 (ESV) 1)

In Christ,

Bishop Bryan Bayda, CSsR Apostolic Administrator of the Eparchy of Toronto and Eastern Canada