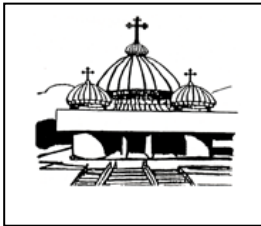


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St. Mary's Church Bulletin



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

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Pastor: Fr. Petro (Peter) Bodnar

DIVINE LITURGY:

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

November 1, 2020

22nd Sunday after Pentecost - Gregorian

Prayer Intentions

Sunday	9:00 am	For Parishioners
	10:30 am	+Martha & Gerald Eschuk – L. Hrytsak
Monday	9:30 am	No Divine Liturgy
Tuesday	4:30 pm	No Divine Liturgy
Wednesday	4:00 pm	Deceased members Ukrainian Senior Centre
Thursday	4:30 pm	No Divine Liturgy
Friday	4:30 pm	No Divine Liturgy
Saturday	No Divine Liturgy	
Sunday	9:00 am	For Parishioners
	10:30 am	+Olivia Kukurudz- J. J. Gaba Archangel Michael Feast

MASKS ARE NOW MANDATORY IN CHURCH.

E transfers are still accepted - Thank you to all who continually supported our parish during interesting times.

Help Needed for screening before Divine Liturgies. If you would like to volunteer, please send us an email or call the parish office. Thank You.

«Навіть коли хто воскресне з мертвих, не повірять»

У притчі про вбогого і багача бачимо, що Лазар, який на землі перетерпів невігоди та труднощі, удостоюється радості у Вічності, а багач, який вже здобув свою радість і своє щастя на землі, у Вічності отримує терпіння. Але коли багач розуміє всю незворотність своєї ситуації і просить можливості попередити своїх рідних, щоб інакше жили на землі, то на це чує відповідь: «Навіть якби хто з мертвих воскрес – не повірять».

Бог завжди промовляє до нас. В кожній ситуація нашого життя Бог хоче щось нам сказати. Чи це хвороби, чи невдачі, чи якість труднощі та непорозуміння – через них Бог до нас промовляє, на щось хоче звернути увагу. **Тому маємо чувати і бути уважними до всіх ситуацій і подій які з нами відбуваються – що Бог нам прагне промовити цим?**

А Бог, який є Любов'ю, завжди має що нам сказати!

«Нічим не хвалюся, як тільки хрестом Господа нашого Ісуса Христа»

Коли дивитися на тогочасний світ, хрест – місце ганьби, місце смерті злочинців, до яких був зарахований також Христос. Ніколи у нашому житті ми не надаємо пошани місцю, де загинула наша близька, рідна, важлива для нас людина. Це місце є для нас місцем втрати, смерті.

Хрест – це теж місце смерті. Але не просто людської смерті, але перемоги життя над смертю. Це місце де Христос обдаровує нас життям вічним. Це місце смерті Христа, і місце народження нас до життя вічного, місце входу в цю вічність, місце прилучення до Господа. Саме тому апостол каже, що він буде хвалитися хрестом, як місцем де він стає учасником Царства Небесного. **Хай Господь дасть нам мудрість поцінувати хрест Господній як місце нашого свячення і спасіння! +Венедикт**

“My sheep hear my voice” (John 10:27).

Like many of you, I’ve known God since I was a child. I’ve prayed for as long as I can remember.

But please don’t take that to mean that I have always walked faithfully as a Christian. Like so many people, I very deliberately put off making the decision to follow Jesus because I was deathly afraid of what would happen to me if I did that. Does that sound familiar?

There was a voice in my head—and I think that same voice is in the heads of many people. It said over and over again, “Do not enter! If you enter and surrender to Jesus, you will lose your identity and all the things you love.” It said, “Do not enter! If you do, you’ll lose control of your life.” It said, “Do not enter! The Christian life is less, not more. If you give yourself to Jesus, you’ll probably never have any fun again.” It said, “Do not enter! If you do, you’ll become some sort of Jesus freak.” It said, “Do not enter! If you do, God’s going to make you do things you don’t want to do—things that you hate. It’s just going to be too hard.”

And then the voice took another approach—a far more devastating one. It said, “Do not enter! You’re not good enough—not with all the things you’ve done in your life.” It said, “Do not enter! The Church is a place for super Catholics, the spiritual elite, the ones who have it all together. Who do you think you are, comparing yourself to them?”

Let’s deal with the last objection first. And we’ll do that by telling a universal truth.

No “Spiritual Elite”

The Church does not exist for a spiritual elite, because there is no spiritual elite. We’re all human, all affected by original sin, and all our lives are disordered in one way or another. No priest has it together, and neither does any member of a religious community.

I’ve been a priest for more than twenty years now, and I’ve heard thousands of confessions. I can assure you that we are all sinners. We’re all works in progress. We’re all struggling with something.

Your parish is not a meeting place for the perfected. It’s a place for anyone who wants to encounter Jesus. It’s for those who are hungry for more. It’s for those who want more than what the world can offer, those looking for real depth in their lives. It’s for those who suspect that Jesus was telling the truth when he said, “I came that they may have life, and have it abundantly” (John 10:10).

I don’t know about you, but I want more. If there’s abundant life to be had, then I want it! I’ve tried almost everything the world can offer, and it’s not enough. I have a

bigger appetite than this world can satisfy. There's a hole inside me that can't be filled by anything but God, and that aches when it's empty.

Let's look at the life of St. Augustine, who lived hundreds of years ago. He was hungry for truth; he was hungry for goodness; he was hungry for beauty. And that's not all he was hungry for. Augustine's physical appetites were substantial, and he lived a very disordered life because of them. He yearned to become a Christian, but one massive obstacle stood in his path: chastity seemed impossible for him.

Then one day Augustine experienced a vision of a host of saints, young and old, male and female. And all of them had made the decision to turn around, reroute their lives, and surrender to God. All of them had embraced the chastity that Augustine thought he could not.

"Can you not do what these men have done, what these women have done?" the voice of a beautiful woman he called "Continence" seemed to be saying to him. It was as if the holy men and women in his vision were cheering him on, praying for him.

Shortly afterward Augustine heard a child's voice urging him to pick up the Bible and read. He picked it up, and these were the words to which he opened: "Put on the Lord Jesus Christ, and make no provision for the flesh" (Romans 13:14).

At that moment, Augustine surrendered his life to Jesus (*Confessions*, book 8, chapters 11 and 12). He took his first step on the path that would lead him to become not only one of the greatest theologians in the history of the Church but one of the most significant figures in human history.