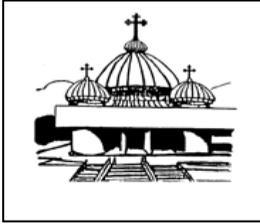


Св. Покрови Українська Католицька Церква
St. Mary's Byzantine Catholic Ukrainian Church



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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.

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

April 25, 2020 - Sunday of the Paralytic

CHRIST IS RISEN! INDEED, HE IS RISEN!

Epistle: **Acts 9:32-42** see explanation on page 292

Gospel: **John 5:1-15** see explanation on page 223-224



Prayer Intentions April 25

Saturday:	4:00 pm	Thanksgiving and health of Jaroslawa Pecheniuk – Sonia Peczeniuk
Sunday:	8:00 am	Palm Sunday - For Parishioners
	9:00 am	Palm Sunday + Eva Niesyto – Fr. Peter
	10:30 am	For Fr. Peter – Barbara-Ann Spak
Friday:	6:00 p.m.	Vesper with the bringing out of the Holy Shroud
	7:15 p.m. – 8:00 p.m.	Church open for prayer at the tomb from
Saturday:	1:00 p.m.	Blessing of the Easter Baskets – parking lot
	1:15 p.m.	Confession & Visitation at the Tomb
	4:00 p.m.	+Anna Stupak (anniv) - family
Sunday:	8:00 a.m.	Easter Sunday – for Parishioners
	9:00 a.m.	Easter Sunday – for health Irena Senko – Fr. Peter
	10:30 a.m.	for the health and blessings for Carol Shyminsky

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

Prot. N. 21/151 ENG

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PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV TO YOUTH ON PALM SUNDAY

Beloved Youth in Christ – in Ukraine and abroad!

Palm Sunday, the Feast of our Lord’s entry into Jerusalem, is the day when our Church with special attention embraces you in her thoughts and prayers. Our tradition of engaging with you in prayer is a most important experience, especially now, when, because of quarantine restrictions and social distancing, we must make an even greater effort to keep our connection vibrant and strong. COVID-19 has impacted all of us: the old and the young, families and communities – which is why the Church wishes to stand by every human being. However, we especially want to accompany young people, who are growing and being formed in this time of immense challenges and trials.

If you are 21 years old, you have spent a third of your life under the shadow of war in East Ukraine, and for the last year and a half you are experiencing a pandemic, which the world has not seen for a century. If we add political polarization, economic hardship found in many countries where our faithful have settled, and personal restlessness, which is typical for every young person, the result is—a twisted ball of knots, or even an explosive mixture.

And yet, the Good News of Christ reassures us that in the events which we remember today, in spite of the fact that they took place two thousand years ago, there are subtle answers to the challenges of today. What is it that we celebrate and experience anew this day?

After three years of preaching and teaching in different corners of Israel, after healings, miracles, and conflicts with teachers of the law, Jesus together with his disciples goes to Jerusalem to celebrate the Passover there. This practice—to celebrate Passover in the city of the temple—was for the People of God of that time the spiritual event of the year! Let's imagine Jerusalem in the day—the capital of the country, a great city, a sea of pilgrims from all over the world, Roman legionaries, customers and merchants, all searching for their role and place. Similar to our globalized world, is it not? And here Jesus appears. He had just resurrected Lazarus. Many inhabitants and pilgrims know Him through his preaching, healings, and miracles, which he had performed earlier, and so the news of His appearance is immediately carried through the city, and the people come out to greet Him.

Whom do they greet? Christ's entry into Jerusalem is called triumphant, regal. Various signs indicate this—palm branches, which in the ancient world was considered a symbol of victory; the ass, which for the Jews embodied the fulfillment of prophecies about the Messiah, who will come to liberate the people from enslavement; the crowd, that greets Christ with exclamations of "Hosanna!" and calls him a king.

In biblical understanding, the king of Israel is the one who creates and protects the fullness of life for his nation, and is the intermediary between God and His people. In other words, through the king God continuously creates, gives life to and cares for His people. At the time of the events of which we speak, there had not been a king for centuries—captivity evolved into enslavement, revolts suffered defeats, the people grew accustomed to ever new invaders, and began to cooperate with them in order to survive. But the Jews do not lose hope, they expect a warrior-king, who will liberate the people, will end Roman rule, will restore the glory of the past, and establish prosperity.

And what ultimately happens? The king does come, but He is different from what the Jews expected and what we imagine today. The one who comes is not an

intermediate, but the Lord Himself, not a warrior, but God the Creator and Saviour, who willed to become a servant for His creation. He grants victory, but enslaves no one. In His camp there are no prisoners, and the prize is for all. He conquers not a land, city or throne, as Romans and the Jewish leadership feared, but the hearts of the people – He Himself wins them over, enthralled them with His example, moves them with His Word, calls them to follow Him!

Where is Christ going and calling others to follow? Jerusalem archeologists have reconstructed the Lord's path through Jerusalem. They suggest that He entered the city through the south gate near the Pool of Siloam, a place known as "the lower city." It was a gathering place for the outcasts, the poor, the sick and crippled, those deprived of a chance at life and even the possibility to climb up the temple hill and offer sacrifice, to celebrate along with others. He goes to the downtrodden, to the ones rejected by the people, in order to open up for them the fullness of life and health, and the gift of Passover. These people are precisely the first who – together with the enthralled and excited youth – greet Him as Saviour and Messiah.

The expression, "Hosanna, blessed is He who comes in the name of the Lord, the King of Israel!" in the language of today we might translate as "Blessed is the one, who gives me a chance, the possibility to rise up from the depths, where life has thrown me, to rediscover myself in this huge and foreign megapolis." The divine power of Christ finds expression in His making the impossible possible for these people – healing those, whom the medicine of the day was unable to help, allowing those whom society and even the priestly order would denigrate and reject, to see themselves as worthy in God's eyes, and, through the resurrection of Lazarus, demonstrate that He has the authority to bring back to life those, who lack the hope and strength to live.

Christ gives all a chance! A strange King is He! He does not take the lives of His opponents; to the contrary – He offers His own life. For the final destination of Christ's triumphant entry into Jerusalem is Golgotha, and His throne – the Cross. From there He reigns not only over Judea, as the Roman soldiers mockingly inscribed, but over the entire world, conquering not earthly enemies, but sin and death itself.

The King, whom we greet today with willow branches, collects nothing from us, but gives and returns to us everything. He grants and protects "the fullness of life" for all, He fulfills all dreams of the young person of today. He not only opens up the meaning of life, as a great teacher or prophet, but gives it in a way that only God can. Today, when our world trembles because of a pandemic that has made us hostages to fear, it is so important to remember this divine power and authority – to heal and grant life. The virus kills and cripples without mercy – it is likely that each one of us has friends, family members or acquaintances, who became its victims. In addition, it

targeted the very heart of human relations – today in our human imagination another person represents not mystery and possibility, but danger and threat. The world of coronavirus has already changed our reflexes and customs. Humanity has lived under a regime of self-preservation for more than a year. Strangers are no longer able to exchange the occasional smile in public transport or supermarkets, and friends refrain from spontaneous hugs of support and fellowship. In protecting our elderly family members from the disease, we unintentionally increase the boundaries of their loneliness.

Let us not doubt that the world will be freed from the captivity of the pandemic. We, Christians, believe that rescue comes from God. However, He acts gently through the intellect, heart, and hands of others, granting them all the necessary means. Our neighbours not only represent danger, but also salvation. We think of the doctors, who selflessly fight for each life; of the volunteers, who purchase ventilators and oxygen concentrators; of benefactors, who assist with funds and materials; of those, who by following guidelines preserve humanity; of our neighbours and friends who, in spite of all the restrictions, support us with their kind thoughts, sincere prayer, daily service. The pandemic teaches us to not fear, and on the contrary – to understand that, in spite of our fragility, we are, in fact, strong.

At the same time, we do not fully comprehend how wounded we are because of the present experience, and how deep this global trauma may be. The coronavirus laid bare and sharpened the emotional and social problems of many people. We will take off our masks, but will we be able to trust others? Will not our automatic reflex be to shut off our homes and hearts to the pain of another, the moment a shadow of fear suggests that the other may be a threat? We don't have ready answers to these questions. Dear young people, it is together with you that the Church will search for them and seek to heal the wounds inflicted upon humankind by the pandemic and other challenges and problems, which the global disease has brought to the fore.

Humanity needs a Healer. Only He is capable of swooping us up, moving us, filling us with meaning, granting us the sense that we are capable of overcoming this tempest. The Lord silences the storm and at the same time teaches us to row.

“Fear not, daughter of Sion; behold, your king is coming, sitting on a donkey's colt!” (John 12:15; see Zech 9:9). Dear Ukrainian Youth, together with the entire world, you are going through so many difficulties! Possibly, because of the pandemic and quarantine, some of you have lost your job or part-time work as a student. Maybe you've been unable to enroll in the university you dreamed of joining or travelling to study abroad. Maybe you've been forced to completely change your plans and place your dreams on hold. Maybe you've suddenly lost family members and friends...

However, let us not fear. In this time of challenges our King, our Lord, is by our

side, as He was with Mary and Martha when they mourned their brother Lazarus, or as He was with the rejected at the pool of Siloam. Where there is pain, fear, and hopelessness, He is there, to heal the wounds, restore hope, and create the fullness of life.

The Lord God is the kind of leader and guide who does not humiliate and conquer by force, but grants a sense of dignity and gives wings. And so, in seeking out earthly authority and teachers, give note to those, in whom there is something of Christ, who does not fear pain, but rather seeks to ease it, who does not rule, but serves, who calls others to follow by their personal example, and does not enslave. And you be the same. May the Lord in today's feast win over and touch our hearts, lead us to follow Him and grant us the strength to sing: "Hosanna in the highest. Blessed is He who comes in the name of the Lord!"

The blessing of the Lord be upon you!

† SVIATOSLAV

Given in Kyiv at the Patriarchal Cathedral of the Resurrection of Christ, on the Day of the Our Holy Mother Matrona of Thessalonica, April 9 (March 27), 2021 A.D.

Чимало з нас навчилися перших слів молитви, перебуваючи на колінах батьків чи дідуся або бабусі. Можливо, зберігаємо в пам'яті спогад про маму чи тата, які вчили нас проказувати молитву перед відходом до сну. Ці хвилини зосередження є також моментами, коли батьки можуть почути від дітей певні внутрішні зв'язання та дати їм пораду, натхнену Євангелієм. Далі, на дорозі зростання відбуваються зустрічі з іншими свідками та вчителями молитви, «про які варто пам'ятати».

Про це у своїй катехизі зазначив Святіший Отець Франциск 14 квітня 2021 року під час загальної аудієнції, що проходила у форматі відеоконференції з Апостольського палацу у Ватикані. Церкві як вчительці молитви були присвячені чергові роздуми Папи Франциска з циклу повчань про молитву.

Молитва – подих віри

«Життя парафії та кожної християнської спільноти позначене періодами літургії та спільної молитви», – підкреслив Папа, зазначаючи, що тоді відкриваємо, що цей дар, «отриманий в дитинстві у простоті», є «величезною та багатющою спадщиною», а досвід молитви заслуговує на те, щоб його «дедалі більше поглиблювати».

«Риза віри не є твердою, вона розвивається разом з нами, вона не є закам'янілою, але зростає, також і через моменти криз і воскресінь. Більше того, вона не може зростати без моментів кризи, бо криза сприяє зростанню. Для

того, щоб зростати, необхідно пережити кризу. А подихом віри є молитва: настільки зростаємо у вірі, наскільки вчимося молитися. Після певних життєвих етапів ми помічаємо, що без віри ми б не зуміли здолати їх і що нашою силою була молитва. Не лише особиста молитва, але також молитва братів і сестер, молитва спільноти, яка супроводила нас і підтримувала», – сказав Святіший Отець.

Невичерпна криниця

Святіший Отець підкреслив, що у Церкві «все народжується з молитви і все зростає завдяки молитві». Тож коли ворог нашого спасіння хоче здолати Церкву, то старається, насамперед, «висушити її джерела», ставлячи перепони для молитви. І коли хтось пробує здійснювати якісь реформи, вносити зміни, але при цьому відсутня молитва, то такі зміни не є церковними, а ідеями певних груп. Бо молитва «відчиняє двері для Святого Духа». Коли молитва згасає, то «протягом якогось часу» здається, що можна прямувати далі, як і дотепер, однак, вже скоро «Церква помічає, що стає немовби порожньою оболонкою», що загубила джерело енергії та любові...

«Життя святих не є легшим від життя інших людей, навпаки, також і вони мають свої проблеми, які повинні долати, а крім того, часто є об'єктом спротиву. Але їхньою силою є молитва, яку вони завжди черпають із невичерпної “криниці” матері Церкви», – сказав Папа, підкреслюючи, що святі, які в очах світу часто виглядають малозначущими, «у дійсності, є тими, які його підтримують».

Головне завдання Церкви

Підсумовуючи, Наступник святого Петра поставив запитання Ісуса, записане в Євангелії від Луки, яке «завжди спонукає замислитися»: «Син Чоловічий, коли прийде, чи знайде на землі віру?». А чи знайде «групу підприємців у царині віри»? Згадане запитання поміщене наприкінці притчі про неустанну молитву, з чого можемо зробити висновок, що «світильник віри доти палатиме на землі, доки матиме олію молитви».

«Таким є основне завдання Церкви: молитися та навчати молитися. Передавати з покоління в покоління світильник віри з олією молитви», – мовив Папа, підкресливши, що без світла цього світильника не зможемо розгледіти дорогу евангелізації, обличчя ближніх, до яких потрібно наблизитися, щоби послужити, не зможемо освітити спільнотні зустрічі. «Без віри все валиться, а без молитви віра гасне. Віра і молитва, немає іншої дороги. Ось чому Церква, що є домом і школою сопричастя, є домом і школою віри та молитви», – додав він.

Департамент інформації УГКЦ
за матеріалами www.vaticannews.va

DAILY MEDITATION: 1 JOHN 3:1-2

We shall be like him, for we shall see him as he is. (1 John 3:2)

What a marvelous promise! John is telling us that when we see Jesus in heaven, “as he is,” we will be transformed (1 John 3:2). That vision of Christ will have such a powerful effect on us

that all of the sinful tendencies we have accumulated over the years will be no more, and we will become like him. All our selfishness, our pride, our lusts, and our pettiness will melt away.

But what is it about seeing Jesus that brings about such a change? After all, his three closest disciples—including John himself—saw Jesus’ heavenly glory at the transfiguration, but it didn’t have as powerful an effect on them. They still had a lot of changing to do (Mark 9:2-12).

The difference is that in heaven we will see Jesus as he is after his death and resurrection. We’ll see him as the “Lamb” who was “slain” for us and who bears the marks of his death as emblems of his love (Revelation 5:6). And not only will we see the evidence of Jesus’ love, but we’ll be enveloped in it.

The world has never seen a love as complete and pure as the love Jesus has for us. There is no self-interest in it. There is no ulterior motive. There are no conditions. There is only love: pure and strong and merciful. And where there is love like this, there is no room for sin of any kind.

That’s what the future holds. But this vision isn’t limited to the day we stand before Jesus in heaven. We can “see” him every single day: in our prayer, in the Scriptures, and in the people and the world around us.

And most powerfully, we can see him—and receive him—at every Mass: the Lamb of God who takes away the sins of the world.

So come and behold Jesus today. Come and see him with the eyes of your heart, and let what you see make you a little more like him.

“Jesus, open my eyes to see you and my heart to welcome you today.”