

В і с т і Української Католицької Парохії Святої Покрови

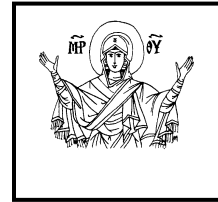


St. Mary's Church Bulletin

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

Pastor: Fr. Peter Bodnar

Assistant: Fr. Marian Struc Tel.: 670-2461



DIVINE LITURGY: **SUNDAYS:** 9:15 a.m. (Ukrainian) & 11:00 a.m. (English) **SATURDAYS:** 4:00pm

Email: stmaryssudbury@yahoo.ca www.saintmarysudbury.com

Confession:

before liturgies or upon request.

Сповідь:

перед св. Літургією і за домовленням.

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 the hospital, or if you know someone who needs a visit.

January 29, 2012

Неділя Закхея

Zacchaeus Sunday - 32 Sunday after Pentecost



Gospel: Luke19:1-10

The Divine Liturgy: An Anthology for Worship; Tone 8 - 357

Hymns: Beginning – 982 – God Eternal

Communion – 966 – Take Ye the Body of Christ

At the end – 968 - Fill All Creation

Liturgical Celebrations

Sunday	11:00 am	9th day +Nick Lukey
Monday	9:00 am	Health and salvation of Stefania Buba
	10:30 am	Funeral of +Nellie Kozak
Tuesday	4:00 pm	9th Day of +Roman Shewczyk
Wednesday	9:30 am	Divine Liturgy
Thursday	9:30 am	Divine Liturgy
Friday	9:30 am	9th Day of +Nellie Kozak
Saturday	9:30 am	No Divine Liturgy
	4:00 pm	40 th Day +Slawko Hucal - Family
Sunday	9:15 am	Divine Liturgy
	11:00 am	Divine Liturgy

Вічна Пам`ят – Відійшов у вічність наш дорогий парафіян Пан Микола Лукій. Родині складаємо наші співчуття.

Вічна Пам`ять - Відійшов у вічність Пан Роман Шевчик. Родині складаємо наші співчуття. Вічна Їому Пам`ять.

Вічна Пам`ять - Відійшла у вічність Пані Нелі Козак. Родині складаємо наші співчуття. Вічна Її Пам`ять.

Подячний обід – для всіх добровольців, що помагають у церкві. Субота, 4 лютого о год 12 обід.

Парафіяльна Рада – сходуни 31 січня о год 7 вечора.

Потрібна поміч – Запрошуємо всіх допомогти робити пироги у вівторок 31 січня о год 9:00 ранку.

Sincerest Prayers & Condolences – We extend our sincerest prayers and condolences to the Lukey Family on the passing away of +Nick Lukey. May his memory be eternal in God!

Sincerest Prayers & Condolences - We extend our sincerest prayers and condolences to the Szewczyk Family on the passing away of +Roman Szewczyk. May his memory be eternal in God!

Sincerest Prayers & Condolences - We extend our sincerest prayers and condolences to the Kozak Family on the passing away of +Nelly Kozak. May her memory be eternal in God!

Parish Council Meeting – Tuesday, January 31, 2012

Appreciation lunch – for all the volunteers who come and help at the church. Saturday, February 4th at 12 Noon.

PYROHY WORKSHOP: Help is needed to make pyrohy, Tuesday, January 31 at 9:00a.m. Everyone is welcome! Please come and help.

UKRAINIAN \$10 DELICIOUS LUNCHEON SPECIAL, February 16, Special includes, 3 pierogies, 2 cabbage rolls, sausage, sauerkraut, Borscht (beet soup), and beverage. All St Mary's food is homemade in our church kitchen. To pre-order bulk take outs, or arrange a group table call: Kitchen 705-675-1581 or Office 705-675-8244

God's Call and Our Response by Joan McKamey

Universal desire

Through all of time, humans have longed for and sought union with God. This is reflected in various writings from our tradition. Psalm 42 reads: "My soul longs for you, O God" (v.1). St. Augustine wrote: "Our hearts are restless until they rest in You." In the Catechism of the Catholic Church we find: "The desire for God is written in the human heart, because man is created by God and for God" (#27).

My own personal favorite quote is from Blaise Pascal, the 17th-century French mathematician, physicist and theologian. He wrote: "There is a God-shaped vacuum in the heart of every person, and it can never be filled by any created thing. It can only be filled by God, made known through Jesus Christ."

Paths to God

We each have three main paths by which we can come to God: through creation, the human person and revelation. Each of these paths has played a significant role in my journey toward God—in different ways and at different times in my life.

1. Creation

As a “farm kid” growing up in the Midwest, I was opened to the wonder of God through the marvels of his creation. From childhood car rides during which I thought the moon was following me to nights of spending time with the stars in the dark country sky, I knew God was there. From the wonder of watching a calf being born to the struggle for detachment when animals were butchered or sold, I knew God was in those experiences too.

A farming community’s need for good weather helped me realize how dependent we all are on God. We prayed for rain. We prayed that it would stop raining. God was closely tied to the bounty of creation as well as the forces of nature that might kill crops and livestock. Sunshine followed storms. Spring followed winter. Good years followed lean. God was trusted to see us through whatever hardships we encountered and praised for whatever blessings we enjoyed.

My farm upbringing isn’t universally shared, but I believe that my experience of finding God in creation is. A beautiful sunrise or sunset, a hike in the woods, a breathtaking mountain view, fall leaves, the power of the ocean surf—all of these and so much more are evidence of an intelligent, wise and eternal Creator.

2. The Human Person

As human persons, wonderfully made as part of God’s creation, we have a second path to God through our human experience. It is part of our spiritual nature to seek truth and to experience goodness and happiness. We treasure freedom and are guided by our consciences. The more we become aware of our spiritual selves, the more we will be convinced that it is God, and only God, who will fill the emptiness, satisfy the loneliness and calm the restlessness that plague so many of us.

My own journey into adulthood has been one of increasing surrender to God. Each inch of surrender seems to have come after a failed attempt to fill my emptiness or settle my restlessness with something of this world. As I become more independent in the eyes of the world, the more I depend on God and realize my need for God and just how spiritually poor I am. I am my best me when I remember that God is God, and I am not.

As I get to know God better, I’m also getting to know myself better—and even get a glimpse at times of the person God created me to be. With God’s help and patience, maybe I’ll actually grow into that person someday.

3. Revelation

A third significant way that I come to God is through turning to God’s revelation in Sacred Scripture. God’s clearest revelation is in Jesus Christ, so it probably isn’t surprising that, like many others, I turn to the Gospels and other New Testament writings for guidance and to come to know God better. It was through Jesus that I first developed my own personal relationship with God, turning to Jesus as a friend in my teen years.

The most regular way that I turn to the Scriptures for God’s revelation is at Sunday Eucharist. I like to review the readings myself as part of my preparation time before Mass begins. It’s usually when I hear them proclaimed later during the Mass that a passage may strike me in a new or significant way. I have had many experiences when I’ve heard God speaking a message of comfort, hope or challenge to me in the present day through the words of Scripture written long ago.

A passage that touched me recently is “...the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus” (Philippians 4:7). The thought of God’s peace guarding both my heart and mind is quite comforting. It brings me a measure of peace to turn to God in prayer in anxious or uncertain times and to pray for God’s peace to guard me in Christ.

It's not easy living as a Christian in our world and American culture today. We find ourselves seeking God in a culture that supports or accepts our belief in God but which in many ways challenges the morals we have and choices we make that are based on that faith. Things that are accepted or "expected" in many of our circles challenge our Christian values and morals. Many people seem to live with a veneer of Christianity, but the "isms" of our society (consumerism, materialism, racism, sexism, ageism, etc.) lie not so far under the surface.

Call and response

Jesus asked us to be in the world but not of it. I sometimes feel as though I'm walking along the fence rail that separates these two. It's a difficult distinction to make—in the world but not of it. The choices that might make me feel good about myself, those that make me look good to some people and those that make me good in God's eyes differ greatly. It depends on how I define feeling "good" for myself and whose opinion matters more to me—the world's or God's.

One thing I know for certain is that God is calling each of us. Many of us are so busy, and the noise of this world can be so loud, that we fail to listen for God's call. When we turn off the racket long enough to hear the birdsong, take in the beauty of a sunset, get in touch with the longings and promptings of our hearts, and listen for God's message of comfort, hope or challenge in Sacred Scripture—it is in those moments that we open ourselves to hear God's call. And once we hear God's call, we are able to respond more fully with our lives.

Joan McKamey worked professionally as a catechist and D.R.E. before joining the staff at St. Anthony Messenger Press. She holds a master's in Religious Studies/Pastoral Family Studies from the College of Mount St. Joseph, Cincinnati.

ЙОРДАНСЬКІ ВІДВІДИНИ З СВЯЧЕНОЮ ВОДОЮ – За старинним звичаєм отці душпастирі будуть в тому році відвідувати всіх парафіян зі свяченою водою від 19 січня до 15 лютого.

BLESSING OF HOMES – will continue this week until February 15.

RECEIVING HOLY COMMUNION – Anyone wishing to receive the Holy Communion should first go to the confession. Then the proper way to receive Holy Communion is to fold your arms over your chest, open your mouth wide and tilt your head back, (we ask not to cross yourself at the chalice, please do so earlier). Under no circumstances are you to take the host off the spoon. The priest will drop the host into your mouth.

Nine Things That Make Us Catholic by Thomas H. Groome

1) Positive understanding of the person

Catholicism insists that the human person is essentially good, ever more graced than sinful. Oh indeed, we are capable of dreadful sin and destruction, but this is not what first defines us. God has implanted a "natural law" within our hearts that enables people to know and choose what is good, a capacity enhanced by Jesus' dying and rising for us. And though we always need God's help, grace empowers us and we are responsible to live for the kingdom, to do God's will "on earth as it is in heaven."

When the radical Reformers insisted that the human condition is totally corrupt (Calvin more than Luther), the Catholic Church, at the great Council of Trent (1545-63), rejoined that the divine image was never lost to us, even in the "Fall" of Adam and Eve. In fact, it has been refurbished by the incarnation of God in Jesus Christ. That all people reflect the image and likeness of God is also the basis of Catholic teachings on the dignity of every person, on the value of human life—from womb to tomb—and that all have the same basic human rights and responsibilities. As St. Irenaeus, an early Christian author (and martyr), summarized, "the glory of God is the human person fully alive."

2) Committed to community

Ever wonder why Catholics take Church so seriously—from going to church to being Church? It's because we're convinced that both our personhood and Christian faith are inherently communal. Catholicism has consistently taught that God creates us as communal beings,

making us responsible for and to each other. Likewise, Christian faith calls us to bond together with other Christians like the parts of a body, as the body of Christ "for the life of the world" (John 6:51). By nature and faith, we are relational, "made for each other."

Catholics take community so seriously as to believe that it reaches even beyond the grave. Death is no barrier to our care for each other. Because the bond of Baptism is never broken, we can pray to the saints and for the souls. This communal emphasis of Catholicism is also the foundation of its social ethic that emphasizes every citizen's responsibility to the common good of the whole society. We must care for the common well-being as well as for our own. In both Church and society, Catholics should live as "all for one, and one for all." *More next week.*

ABOUT 40 BISHOPS OF THE UKRAINIAN GREEK CATHOLIC CHURCH WILL TRAVEL TO PORTAGE LA PRAIRIE FOR THEIR ANNUAL SYNOD, SEPT. 9 TO 15, to discuss church governance and care for laity, says Archbishop Lawrence Huculak of Winnipeg.

"A lot of the ongoing issues are the expansion of the Ukrainian Catholic Church in fourth-wave immigration to Western Europe, Africa, North and South America and Australia," he says of the agenda for the September meeting.

"It's the most broad expansion from the Ukraine ever. With it comes a lot of social issues because a lot of families are broken up because it's just the working mother or working father (who leaves.)" Usually, this annual gathering of the church's hierarchy takes place in Ukraine, the headquarters of the Ukrainian Greek Catholic Church and home to the church's patriarch leader, Sviatoslav Shevchuk. The Manitoba meetings mark the third time in recent history the bishops have gathered outside Ukraine, says Huculak, and the first visit of Shevchuk to Canada since his election as head of the church in March 2011. "Although he's from Ukraine, he lived in Argentina, so he understands the (Ukrainian) diaspora," Huculak says of the 41-year-old Shevchuk, the youngest among the Ukrainian Catholic bishops. "He's young, he's vibrant, he's good with languages and he's really photogenic," adds Rev. Mark Gnutel, local organizer of the synod.

A century in Canada

2012 marks the 100th anniversary of bishop Nykyta Budka's arrived in Winnipeg from Ukraine to minister to the 150,000 Ukrainian Catholics who had immigrated to Canada.

2001: Budka was beatified by Pope John Paul II and is now referred to as Blessed Bishop Nykyta Budka.

The synod is closed to the public, but Shevchuk and the other bishops will attend the Sunday mass Sept. 9 at Sts. Volodymyr & Olga Cathedral on MacGregor Street and visit parishes in and around Winnipeg the following Sunday, Sept. 16. The bishops will also tour Ukrainian Catholic-run schools, nursing homes and ministries in Winnipeg to understand how the faith is expressed and lived in Canada. "I'm excited that these people are coming to Manitoba, especially Portage la Prairie, and they'll see the Prairies," says Gnutel of the visiting bishops. "We're Ukrainian Catholic and we have our customs, but we're clearly Canadian."

Manitobans can meet Shevchuk at an evening banquet for 900 on Sept. 16, an event that will include local dignitaries and will showcase local talent and Canadian culture to the international visitors, says Gnutel.

The banquet menu most likely will include chicken instead of traditional Ukrainian perogies, says Gnutel, the Winnipeg priest who played himself recently in two performances of Danny Schur's musical Perogy Supper Miracle.

"For us, this is a chance to have a real live Folklorama," says Gnutel, priest of St. Anne Ukrainian Catholic parish. "We're all Ukrainian Catholic, but a lot of these (bishops) are from France or Argentina."

The synod marks the 100th anniversary of Bishop Nykyta Budka's arrival in Winnipeg from Ukraine, the first Ukrainian Catholic bishop to this country. Budka returned to Ukraine in 1928 and died a martyr in a Soviet concentration camp in 1949. Ukrainian Catholics are celebrating Budka's life with the publication of a biography and several other events throughout the year, says Huculak. "His successors are coming back to Canada to celebrate what he did," says Huculak. "I think all these bishops can come to Canada to appreciate what we have done in Canada."

20 - 23 січня у Києві відбувалися засідання 15-ї (30-ї) сесії Постійного Синоду Української Греко-Католицької Церкви. У Постійному Синоді, окрім Глави УГКЦ, брали участь єпископи з України та поселень: Високопреосвященний Владика Ігор (Возняк), Архієпископ і Митрополит Львівський, Високопреосвященний Владика Василь (Семенюк), Архієпископ і Митрополит Тернопільсько-Зборівський, Преосвященний Владика Павло (Хомницький), Єпарх Стемфордський (США), та Преосвященний Владика Василь (Івасюк), Екзарх Одесько-Кримський (Владика Василь заміняв Владика Давида (Мотюка), Єпарха Едмонтонського, який не зміг прибути до Києва за станом здоров'я).

Упродовж двох перших днів роботи члени засідання займалися підготовкою Синоду Єпископів УГКЦ, який у вересні цього року відбуватиметься у Вінніпезі (Канада), а також розглянули низку питань, пов'язаних із життям Церкви у міжсинодальний період. Зокрема, було заслухано звіти Преосвященного Владика Кена (Новаківського), Єпарха Нью-Вестмінстерського, керівника робочої групи з реалізації Стратегії розвитку УГКЦ на період до 2020 року, Преосвященного Владика Венедикта (Алексійчука), голови Патріаршої літургійної комісії, та ієромонаха Петра Барана, ЧНІ, голови Патріаршої комісії у справах монашества.

У суботу, 21 січня, відбулася [зустріч Постійного Синоду з духовенством Київської архієпархії](#). У зустрічі взяли участь: Преосвященний Владика Йосиф (Мілян), Єпископ-помічник Київської архієпархії, численні священники та диякони, які

здійснюють служіння на теренах Центральної України, як рівно ж працівники Патріаршої курії та семінаристи Київської духовної семінарії.

Після Архирейської Літургії, яку очолив Блаженніший Святослав, Отець і Глава УГКЦ, відбувся обмін думками щодо актуального стану розвитку Церкви в цьому регіоні України та перспектив євангелізаційної діяльності. Присутні представники Синоду Єпископів УГКЦ з радістю ствердили зростання числа вірних в громадах УГКЦ та взяли до уваги інформації про труднощі, з якими зіштовхується духовенство у своєму душпастирському служінні. Ці питання стануть предметом глибших роздумів Постійного Синоду задля пошуку можливостей кращої духовної опіки вірних УГКЦ, які проживають на сході України. Щоб зблизька ознайомитися з життям церковних громад, у неділю, 22 січня, члени Постійного Синоду здійснили богослужіння в різних громадах УГКЦ Київської архієпархії. Зокрема, Митрополит Ігор (Возьняк) відвідав парафію УГКЦ в м. Біла Церква, м. Бровари, с. Вільшанка, Митрополит Василь (Семенюк) відслужив Божественну Літургію в м. Вишгороді, Владика Василь (Івасюк) побував у м. Ірпені, а Владика Павло (Хомницький) відвідав вірних УГКЦ у м. Чернігові, де здійснюють своє служіння ченці Чину Найсвятішого Відкупителя (редемптористи) та сестри найновішого в УГКЦ чернечого згромадження – Сестер місіонерок Найсвятішого Ізбавителя.

У понеділок, 23 січня, Постійний Синод завершив свою роботу.

Довідка

Постійний Синод – це структура Патріаршої курії УГКЦ, яка є виконавчим органом Синоду Єпископів УГКЦ та покликана виконувати в основному дорадчу роль для Глави Церкви у міжсинодальний період. Окрім цього, церковне законодавство визначає низку виконавчих функцій, для здійснення яких Патріарх повинен мати дозвіл або пораду Постійного Синоду (Кодекс канонів Східних Церков нараховує 42 таких випадки). Постійний Синод складається з Патріарха та чотирьох єпископів, одного з яких призначає сам Глава Церкви, а трьох інших обирає Синод Єпископів УГКЦ. Задля кращого пізнання стану Церкви у різних регіонах світу щороку принаймні одна сесія Постійного Синоду відбувається поза межами України.

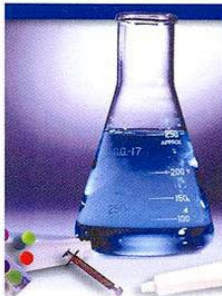
Вийшов друком методичний poradnik «Святі Таїнства в житті Церкви»


У контексті підготовки до святкування 1025-річчя Хрещення Русі-України 2012 рік УГКЦ в Україні відзначає як Рік Святих Таїнств. У зв'язку з цим нещодавно вийшов друком методичний poradnik «Святі Таїнства в житті Церкви». Про це повідомив о. Михайло Гарват, голова організаційного комітету з проведення Року Святих Таїнств в УГКЦ. «Методичний poradnik "Святі Таїнства в житті Церкви" висвітлює повну програму святкувань Року Святих Таїнств. У виданні поданий опис Таїнств у педагогічному аспекті, запропоновано цитати зі Святого Письма, вислови святих отців Церкви та витяги з Катехизму на тему Таїнств. У poradniku містяться конспекти катехитичних тематичних занять, а також представлені окремі педагогічні методики», - розповів о. Михайло.

Як зазначила с. Юліана Дзюбата, ЗСМ, член оргкомітету з проведення Року Святих Таїнств, методичний poradnik буде корисним як для священнослужителів і катехитів, так і для дітей, молоді та дорослих, оскільки він висвітлює науку Церкви про Святі Таїнства.

Детальніше ознайомитися з методичним poradnikom та отримати більше інформації про Рік Святих Таїнств можна у катехитичних комісіях епархій та екзархатів УГКЦ.

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