

Ukrainian Catholic Parish of the Assumption of the Blessed Virgin Mary

625 5th Avenue SW Moose Jaw SK S6H 5W2 (306) 692-9456

Fr. Yurij Lazurko, administrator

(306) 693-6636 (home) (306) 690-9709 (cell)

**CHRIST IS AMONG US!
HE IS AND WILL BE!**

Sunday February 21, 2016

Second Sunday of Lent pg 40 tone 6

Epistle: Hebrews 1:10-14; 2:1-3

Gospel: Mark 2:1-12

**ХРИСТОС ПОСЕРЕД НАС!
І Є, І БУДЕ!**

Sun	Feb 21	12 noon Moose Jaw - for parishioners
Mon	Feb 22	NO LITURGY
Tues	Feb 23	NO LITURGY
Wed	Feb 24	NO LITURGY
Thurs	Feb 25	NO LITURGY
Fri	Feb 26	7 p.m. Stations of the Cross
Sat	Feb 27	NO LITURGY
Sun	Feb 28	10:00 a.m. Moose Jaw

Opening Hymn: Give us your body p. 13 (2 verses)

Closing Hymn: Beneath the cross pg 55

Please be mindful in your prayers of John Smuk, Anne Sahaidak, Steve Okraince, Pete Okraince, Marlene Luciak, Crystal Zakaluzny, Sharon Horejda, Gloria Leniuk, Fr. Yurij and of all who are in the need of the gift of health.

Stations of the Cross on Friday at 7 p.m.

PANCAKE BREAKFAST
next Sunday following Liturgy.

Come and get it

**Ukrainian Catholic Eparchy
of Saskatoon**

Chancery Office
214 Avenue M South
Saskatoon SK, Canada
S7M 2K4

Phone: 306-653-0138 ext. 221
or 222
Fax: 306-665-2569

EVENTS & THINGS

Liturgy next Sunday, February 28 at 10:00 a.m.

Easter Bake Sale

Parishioners

Did you place your advance orders for Easter baking? This year there will **not** be a Bake Sale day. There will only be advance sales. Deadline for advance orders (for parishioners and public) is **February 29**

Contacts

Gloria Leniuk 692-1550
Betty Lys 692-1427

Office Administrator: Cornelia

Kyba

Telephone: 306-653-0138 ext. 221

E-mail: [admin.skeparchy@
sasktel.net](mailto:admin.skeparchy@sasktel.net)

PRAY THE ROSARY DAILY

Please notify Fr. Yurij when someone is sick or hospitalized in order that these people be visited in a timely manner.

THOUGHT DU JOUR

Are we really that stupid?

On a bar of Dial soap: Directions: Use like regular soap.

On some Swanson frozen dinners:

Serving suggestions: Defrost.

When Jesus returned to Capernaum after his first mission trip, people flocked to him. But a paralyzed man couldn't join the throng—he just lay there watching people pass him by. Until, that is, some of his friends cared enough to pick him up and bring him to Jesus. But then they encountered a problem—the crowd was so thick that they could not get their friend through the door. They could have consoled themselves that they tried, and then brought the poor man home. But they were more determined than that. They hoisted him up on the roof, opened a hole in the thatch, and lowered him down.

The gospel of Mark makes a curious comment at this point. "Seeing their faith," it says, Jesus turns to the paralyzed man and tells him that his sins are forgiven. First of all, note that faith is something that should be visible. The four stretcher carriers believed that Jesus was, at the very least, a mighty man of God who could help their friend. But this belief manifested itself in resolute, persistent, conspicuous action. And of course this faith was united with charity, since they had gone to such great lengths not for themselves but for their unfortunate friend.

Notice, however, that it was not the paralyzed man's faith that prompted Jesus' decision to forgive his sin. It was the faith of his friends. Perhaps his physical paralysis was a sign of utter spiritual paralysis—maybe he had not the strength to make a positive act of faith.

So his friends' faith stood in proxy for his own.

The most deadly paralysis is the paralysis of sin. But when the Pharisees object to Jesus authority to heal this malady, to wipe out his past and give him a brand new start (Is 43:18-25), Jesus demonstrates his competence by healing the physical disease as well. Jesus does not say "yes" to our spiritual needs and say "no" to our earthly needs (2 Cor 1:18-22). He created us body and soul and desires that we have fullness of life, in every department, and have it abundantly (John 10:10).

So a tormented man who had to be carried to Jesus walked away bearing his own stretcher and free as a lark. It would never have happened, though, if his faith-filled friends had not cared enough to risk ridicule and disappointment to bring him to Jesus.

In the movie *Jesus of Nazareth* one of the scenes has Jesus on his way to Matthew's house.

Using logical reasons that are in line with God's laws, the apostles are begging Jesus to change his mind and not enter this "sinner's" house. Just before Jesus enters the home, he turns to James and says, "The heart of the Law is mercy."

Pope Francis has dedicated this year as a Jubilee Year of Mercy. Over and over again, he has asked us to reach out and help the needy. Of course, we all feel for those who are poor, sick, or marginalized. But we still face the question "What am I going to do about it?" The pope is asking us to hear the cry of the poor and do something about it.

At the same time, the Holy Father has asked us to try to overcome whatever tendencies we might have to judge and condemn people. He has asked us to have the same kind of mercy that Jesus had for Matthew. Was Matthew living a corrupt life? Probably. But that didn't keep Jesus away. Did Jesus approve of the way Matthew was living? Probably not. But Jesus went to see him anyway.

Does Pope Francis approve of everything going on in the lives of the people he is reaching out to? No. But he is trying to open a door for them, just as Jesus opened a door for Matthew. May we imitate the pope and try our best to be welcoming and accepting toward everyone we meet. May we show them love simply because they are children of God who are loved by God just as much as we are. Of course, that doesn't mean that we have to accept and approve of every aspect of their lives. But it does mean that we have to try to be as merciful toward them as our heavenly Father has been toward us (Luke 6:36).

Inner Healing. When someone hurts us or takes advantage of us, it can leave deep wounds in us that affect the way we think and act. It can make us less kind and less willing to forgive or show compassion. But Jesus wants to heal our inner wounds. He wants to set us free from the way they affect our behavior. As we are healed, we become more able to forgive and love—even to love the people who have hurt us.

As we travel through this season during the Year of Mercy, may we all find ways to serve the needy. May we become a bit more welcoming to those we may not always agree with. Above all, may we be as merciful as our heavenly Father.

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2016

"I desire mercy, and not sacrifice" (Mt 9:13). The works of mercy on the road of the Jubilee

1. Mary, the image of a Church which evangelizes because she is evangelized

In the Bull of Indiction of the Extraordinary Jubilee of Mercy, I asked that "the season of Lent in this Jubilee Year be lived more intensely as a privileged moment to celebrate and experience God's mercy". By calling for an attentive listening to the word of God and encouraging the initiative "24 Hours for the Lord", I sought to stress the primacy of prayerful listening to God's word, especially his prophetic word. The mercy of God is a proclamation made to the world, a proclamation which each Christian is called to experience at first hand. For this reason, during the season of Lent I will send out Missionaries of Mercy as a concrete sign to everyone of God's closeness and forgiveness.

Prayer of St. Ephrem

O Lord and Master of my life! Keep from me the spirit of indifference and discouragement, lust of power, and idle chatter.

Instead grant to me, your servant, the spirit of wholeness of being, humble mindedness, patience, and love.

O Lord and King! Grant me the grace to be aware of my sins and not to judge my brother, for you are blessed now and for ever and ever. Amen

After receiving the Good News told to her by the Archangel Gabriel, Mary, in her Magnificat, prophetically sings of the mercy whereby God chose her. The Virgin of Nazareth, betrothed to Joseph, thus becomes the perfect icon of the Church which evangelizes, for she was, and continues to be, evangelized by the Holy Spirit, who made her virginal womb fruitful. In the prophetic tradition, mercy is strictly related – even on the etymological level – to the maternal womb and to a generous, faithful and compassionate goodness (*hesed*) shown within marriage and family relationships.

2. God's covenant with humanity: a history of mercy

The mystery of divine mercy is revealed in the history of the covenant between God and his people Israel. God shows himself ever rich in mercy, ever ready to treat his people with deep tenderness and compassion, especially at those tragic moments when infidelity ruptures the bond of the covenant, which then needs to be ratified more firmly in justice and truth. Here is a true love story, in which God plays the role of the betrayed father and husband, while Israel plays the unfaithful child and bride. These domestic images – as in the case of Hosea – show to what extent God wishes to bind himself to his people.

This love story culminates in the incarnation of God's Son. In Christ, the Father pours forth his boundless mercy even to making him "mercy incarnate". As a man, Jesus of Nazareth is a true son of Israel; he embodies that perfect hearing required of every Jew by the Shema, which today too is the heart of God's covenant with Israel: "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Dt 6:4-5). As the Son of God, he is the Bridegroom who does everything to win over the love of his bride, to whom he is bound by an unconditional love which becomes visible in the eternal wedding feast.

This is the very heart of the apostolic kerygma, in which divine mercy holds a central and fundamental place. It is "the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead", that first proclamation which "we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment". Mercy "expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe", thus restoring his relationship with him. In Jesus crucified, God shows his desire to draw near to sinners, however far they may have strayed from him. In this way he hopes to soften the hardened heart of his Bride.

to be continued

During Lent we celebrate the Liturgy of St. Basil the Great. The main difference is the longer prayers recited by the priest.