

WEEKLY SCHEDULE

**NO PUBLIC SERVICES ONLY STREAMING ONLINE
VIA FACEBOOK OR WEBSITE**

MONDAY, NOVEMBER 15

BEGINNING OF THE NATIVITY FAST / ADVENT

NO SERVICES

TUESDAY, NOVEMBER 16

APOSTLE AND EVANGELIST MATTHEW.

DIVINE LITURGY (+YAROSLAW SWERYDA)

WEDNESDAY, NOVEMBER 17

BLESSED JOSAPHAT KOTSYLOVSKY

NO SERVICES

THURSDAY, NOVEMBER 18

HOLY MARTYRS PLATON AND ROMAN

DIVINE LITURGY

5:00PM – EMMANUEL MOLEBEN'



FRIDAY, NOVEMBER 19

PROPHET OBADIAH

DIVINE LITURGY

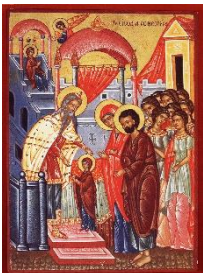
SATURDAY, NOVEMBER 20

ST. GREGORY OF DECAPOLIS, BLESSED JOSAPHATA HORDASHEVSKA

5:00PM – GREAT VESPERS



SUNDAY, NOVEMBER 21



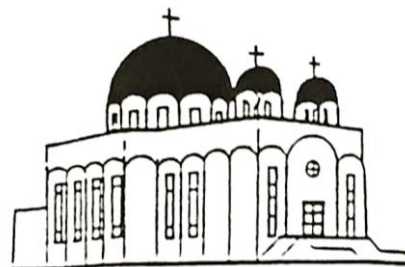
**26TH SUNDAY AFTER PENTECOST
ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE
26ТА НЕДІЛЯ ПІСЛЯ ПЯТИДЕСЯТНИЦІ
ВВЕДЕННЯ У ХРАМ БОГОРОДИЦІ**

10:00AM DIVINE LITURGY (BILINGUAL)



PRAYER OF INTERCESSION TO SAINT GEORGE

Faithful servant of God and invincible martyr, Saint George; favored by God with the gift of faith, and inflamed with an ardent love of Christ, You did fight valiantly against the dragon of pride, falsehood, and deceit. Neither pain nor torture, sword nor death could part You from the love of Christ. I fervently implore You for the sake of this love to help me by Your intercession to overcome the temptations that surround me, and to bear bravely the trials that oppress me, so that I may patiently carry the cross which is placed upon me; and let neither distress nor difficulties separate me from the love of Our Lord Jesus Christ. Valiant champion of the Faith, assist me in the combat against evil, that I may win the crown promised to them that persevere unto the end. Amen



**SAINT GEORGE'S
UKRAINIAN CATHOLIC CHURCH
УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА
СВЯТОГО ЮРІЯ**

opens wide its doors

to all who mourn or need comfort;
to all who are weary and need rest;
to all who seek friendship;
to all who desire to grow
in relationship with God;
to all who yearn to pray;
to all who need a Saviour,
and in the name our Lord, says:

WELCOME!

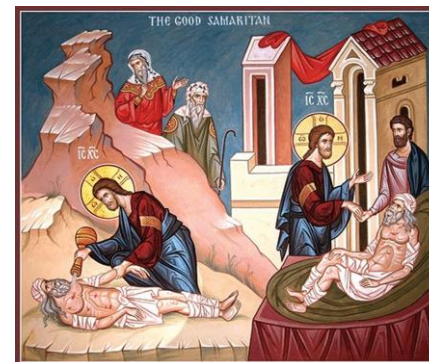
CONTACT US

ADDRESS: 2414 Vanier Drive,
Prince George BC, V2N 1T7
PHONE: (250)-563-2015 (*Church*)
(250)-563-7240 (*Rectory*)
E-MAIL: pgparish@yahoo.com
WEB: sgparish.ca

HOLY MYSTERIES

- ✠ **CONFESION / СПОВІДЬ** ✠
every Saturday: 4:00-4:50pm
or by appointment
- ✠ **HOLY COMMUNION / СВ. ПРИЧАСТЯ** ✠
for the sick, by appointment,
any time
- ✠ **BAPTISM / ХРЕЩЕННЯ** ✠
by appointment
- ✠ **MARRIAGE / ВІНЧАННЯ** ✠
6 months notice should be given
to the parish priest, and he should
be contacted before any other
arrangements are made
- ✠ **FUNERAL / ПОХОРОН** ✠
by appointment

NOVEMBER 14, 2021
24th SUNDAY AFTER PENTECOST



“Let us not hurry past so pitiable a sight without taking pity. Even if others do so, you must not. Do not say to yourself: ‘I am no priest or monk... This is a work for the priests; this is work for the monks.’ The Samaritan did not say: ‘Where are the priests now? Where are the Pharisees now? Where are the teachers of the Jews?’...

Therefore, when you see someone in need of treatment for some ailment of the body or soul, do not say to yourself: ‘Why did so-and-so or so-and-so not take care of him?’ You free him from his sickness; do not demand an accounting from others for their negligence. ...

Jeremiah said: ‘He who has brought forth the precious from the vile will be as my mouth.’ What could we compare to that? No fasting, no sleeping on the ground, no watching and praying all night, nor anything else can do as much for you as saving your brother can accomplish.”

Saint John Chrysostom

Troparion, T. 8: You came down from oh high, O Merciful One,* and accepted three days of burial* to free us from our sufferings.* O Lord, our life and our resurrection,* glory be to You.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, T. 8: When You rose from the tomb,* You also raised the dead and resurrected Adam.* Eve exults in Your resurrection,* and the ends of the world celebrate Your rising from the dead,* O most merciful One.

Now and for ever and ever. Amen.

Theotokion, T. 8: To you, O Mother of God,* the invincible leader,* we, your servants, ascribe these victory hymns* in thanksgiving for our deliverance from evil.* With your invincible power free us from all dangers* that we may cry out to you:* “Hail, O bride, and pure Virgin!”

Prokeimenon, T. 8 Pray and give thanks to the Lord our God.
verse: In Judea God is known; His name is great in Israel.

A Reading from the Epistle of St. Paul to the Ephesians (4:1-6)
Brothers and Sisters, I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

Alleluia, T. 8

verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour.
verse: Let us come before His countenance with praise and acclaim Him with psalms.

Gospel: Luke 10:25-37

Communion Hymn Praise the Lord from the heavens;* praise Him in the highest.* Alleluia (x3)

PARISH ANNOUCEMENTS

◆ **LIVE STREAM.** Dear Parishioners and Guests, the Church is still closed, no in-person gatherings are allowed. Nevertheless, we continue to work and pray at a distance but together. We continue to live stream our Sunday

Тропар (гл 8): З висоти зійшов Ти, Милосердний,* і триденне погребення прийняв Ти,* щоб нас звільнити від страждань.* Життя і воскресіння наше,*Господи, слава Тобі.

Слава Отцю, і Сину, і Святому Духові.

Кондак (гл 8): Коли Ти воскрес із гробу,* то й померлих підняв,* і Адама воскресив;* радіє Єва воскресінням Твоїм* і кінці світу прославляють* Твоє з мертвих воскресіння,* Багатомилостивий.

І нині, і повсякчас, і на віки вічні. Амінь.

Богородичний (гл 8): Тобі, вибраній Владарці,* подячні пісні перемоги співаємо* ми, вратовані від лиха,* слуги Твої, Богородице.* Ти, що маєш силу нездоланну,* захорони нас від усяких бід, щоб звати нам:* Радуйся, Невісто, Діво чистая!

Прокімен (гл 8): Помоліться і хвалу віддайте* Господеві, Богу нашому.

Стих: Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його.

До Ефесян послання Св. Апостола Павла читання (4, 1-6):
Браття і Сестри, благаю вас я, Господній в'язень, поводитися достойно покликання, яким вас візвано, в повноті покори й лагідности, з довготерпеливістю, терплячи один одного в любові, стараючися зберігати єдність духа зв'язком миру. Одне бо тіло, один дух, і в одній надії вашого покликання, яким ви були візвані. Один Господь, одна віра, одне хрещення. Один Бог і Отець усіх, що над усіма й через усіх і в усіх.

Алилуя (гл 8):

Стих: Прийдімо з похвалами пере обличчя Його, і псалмами воскликнім Йому.

Стих: Хваліте Господа з небес, хваліте Його на висотах.

Євангеліє: Лк 10, 25-37

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. Алилуя (x3).

PARISH ANNOUCEMENTS

service at **10:00 AM** on the Facebook page at <https://www.facebook.com/ParishPG> and on the parish website at www.sgparish.ca

◆ **HOLY COMMUNION and PRIVATE PRAYER.** On Sunday the church will be open **from 11:30am till 12:30pm** for those who would like to RECEIVE HOLY COMMUNION and/or to pray privately in the church.

REMINDER: upon entering the church sanitize your hands; while in the church, please keep social distance, always wear a mask, and avoid any conversations.

PRAYER FOR A SPIRITUAL COMMUNION

O Lord, I believe and profess that you are truly Christ, the Son of the living God, who came into the world to save sinners of whom I am the first. Accept me today as a partaker of your mystical supper, O Son of God, for I will not reveal your mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you: Remember me, O Lord, when you come in your kingdom. Remember me, O Master, when you come in your kingdom. Remember me, O Holy One, when you come in your kingdom. May the partaking of your holy mysteries, O Lord, be not for my judgment or condemnation but for the healing of soul and body. O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body and your lifegiving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.

O God, be merciful to me, a sinner.

O God, cleanse me of my sins and have mercy on me.

For I have sinned without number, forgive me, O Lord.

◆ **DONATIONS.** Amid Covid-19 outbreak causing these challenging times we continue to rely on your generosity. We still have expenses and rely on your support. You can make donations by

- dropping them into Fr.Andrii's mail box *or* sending them by mail to 2413 Devonshire Crescent, Prince George, BC, V2N 1C7 or

- **Online** at <https://www.canadahelps.org/en/charities/sgpg/>

Please Note that St George's parish does not collect any payment data for donations made through CanadaHelps. You will receive a tax receipt directly from CanadaHelps.

◆ The **FIFTH WORLD DAY OF THE POOR** will be marked on **November 14**. Pope Francis message for the occasion focuses on the theme of: The poor you will always have with you (Mk 14:7)

At the best of times, and especially during COVID-19, many families and individuals struggle to put food on the table. As a sign of solidarity with the those in need, and to live out our Christian vocation to see the face of Christ in each other, parishes and families are encouraged to support

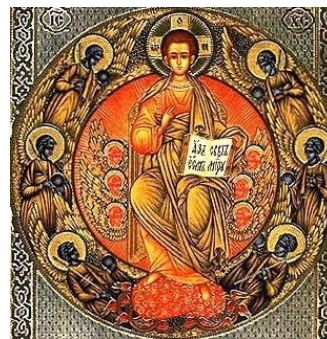
their local food bank (or similar agency) by making a food or cash donation. The social outreach activity "**Feeding the Poor of Today**" also honours the memory of the millions who perished in the **Holodomor Famine** (1932-1933) in Ukraine – commemorated this year on Saturday, November 27 – and in other like genocides throughout the world by providing food for the hungry today.

A concrete way to help those in need this Christmas is:

- **option 1** – to collaborate with **the local branch of the UCWLC** which collects jackets, mitts, socks for the homeless people of our community. The items you wish to donate you can bring to the church.

- **option 2** - to collaborate with the **Knights of Columbus' annual initiative Coats for Kids Program**, which provides warm clothing for children during our cold prairie winters. A case of 12 winter coats costs only \$330 (including shipping). Contact your local Knights of Columbus Council to make a monetary donation towards this exceptional cause.

◆ **ST. PHILIP'S FAST** – This Pre-Christmas fast, more commonly known as Advent, **will start on November 15**. Like during the Great Lent we prepare spiritually for Christ's Death and Resurrection, so during 40 days of the Phillip's Fast we prepare ourselves for Lord's Nativity.



◆ **THE EMMANUEL MOLEBEN.** A devotional service called the *Emmanuel Moleben* uses the pre-festal hymns and scripture readings of the Nativity, emphasizing the message of preparation and the fulfillment of the Old Testament prophecies of the Messiah. In our parish this service will be celebrated every **Thursday at 5:00pm** throughout the Nativity Fast, to help us prepare for the coming feast. Please consider to join us online.

◆ **CONGRATULATION** to **ROSEMARY PROKOPCHUK** who celebrate her Birthday. May the Almighty God bless her with good health and salvation in Many Happy & Blessed Years of Life. Mnohaya I Blahaya Lita!

◆ **BEQUESTS AND WILLS:** Leaving a bequest is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process. In your kindness please remember St. George's Ukrainian Catholic Church in your bequests and wills. If anyone wishes to make such a bequest in their will, the following clause may be included or added to a will: "*I give, devise, and bequeath to St. George's*

Ukrainian Catholic Parish - 2414 Vanier Dr, Prince George, BC., the sum of \$_ (or_% of my estate), to be used for the benefit of the parish and it's pastoral activities."

Jesus Prayer 33 challenge starting soon!

Nov. 15th to Dec. 25th, 2021

Weekly Zoom meetings on Wednesdays at 6:00 pm MT

Lord, Jesus Christ, Son of God, have mercy on me, a sinner." The Jesus Prayer, also know as "The Prayer of the Heart" is an ancient and beautiful prayer of the Christian East. Repeated many times consecutively, it is a prayer which allows us to stand in the presence of the Lord, focusing on Him and asking for His mercy. This prayer has been an incredible guide for many people as they come to know the Lord and a true weapon for engaging in spiritual combat.

We hope that you will join us in this challenge

Registration is currently open.
Numbers are limited.

Please register ASAP on:
<https://www.jesusprayer33.com/signup-help>

◆ **PRAYER REQUEST: PLEASE REMEMBER** the sick and infirmed of our Parish in your prayers: **BERNICE KALTWASSER, ROSEMARIE PROKOPCHUK, DAVE SULLIVAN, JAMES LOVITT** and all who have asked us to pray for them.

◆ **CHRISTMAS CARDS:** This year our Eparchial Ukrainian School in Vancouver is doing a fundraiser that I really encourage you to participate in. Below you will see a picture of 5 original designs created by one of the



teachers at the school. You can support the school "RIDNE SLOVO" by purchasing a set of 5 Christmas cards (with envelopes) for \$10. If you wish to purchase, contact Fr.Andrii or email to cathedral.nwe@gmail.com

ON THE NATIVITY FAST: PHILIP'S FAST

*One of the lesser known fasting cycles occurs in Eastern Catholic churches and **begins on November 15 and ends Christmas Eve.***

Many people recognize Advent as the approach of Christmas. Advent is the title given to the four weeks prior to Christmas in the Latin rite of the Catholic church. But there is another tradition called the Nativity Fast. Nativity Fast is a spiritual practice followed in Eastern Christian churches.

- It is a time set aside to spiritually prepare for the birth of our Lord Jesus Christ.
- The emphasis is reflecting on the mystery of the Incarnation of Jesus Christ.
- The Nativity Fast starts earlier than Advent. It begins the day after the feast of St. Philip on the Eastern Catholic liturgical calendar on November 15. This is how the fast became known by another title: Philip's fast. Either title is used.
- The fast period is a full 40 days corresponding to the full 40 days of the Great Lent fast.

There is a difference between the Nativity Fast and Lenten Fast. The Lenten fast is a very solemn, mandatory fasting period with specific practices in abstinence from food. During Lent the dominant theme is penitential.

The Nativity Fast anticipates a joyful event. It may be described as a joyful fast. Abstinence or fasting is suggested as a spiritual discipline, as an invitation and a response. It is our "yes" to being open to welcoming Christ.

- During the Nativity fast, the faithful may choose to abstain beyond what is normally required in the Byzantine Catholic church.
- The practice of *almsgiving* (providing and helping the poor) is advocated as equally important as the discipline of fasting.

Normal practice is that all Fridays unless designated on the liturgical calendar, are days Byzantine Catholics are required to abstain from meat without exception. During the Nativity fast the faithful may choose to abstain from meat on other days, such as Mondays and/or Wednesdays or perhaps abstain even more. This is a voluntary fast. What is important is that we not become anxious and focused on rules of fasting. We cannot equate the practices of faith for what really matters to God, what is in our hearts. We must guard against extremes of scrupulosity lest we develop Pharisaical attitudes in which we consider ourselves more worthy than

those who do less. We turn to Scripture for the wisdom in all that God teaches and values. The four Gospels and Epistles have much to offer for reflection during this time.

As with any fast, a God-directed focus is the virtue behind the discipline. Fasting or abstaining is a powerful deliberate act when “supercharged” with other formative practices. The renewal of our minds and opening of our hearts can lead us to a closer personal relationship with God. During the Nativity fast, we can be both other-directed (in service) and inner-directed (contemplative). Examples are almsgiving, acts of charity, going to confession (the Sacrament of Reconciliation), engaging in Bible or religious groups, replacing time spent passively in secular pursuits with reading Scripture or religious books and articles, watching Catholic homilies and lectures readily available online, journaling, and of course prayer.

Any practice that brings us closer in relationship to God is a good thing. When we abstain or fast (from food or activities) God knows our hearts and recognizes our efforts. God loves us no matter how weak in our failings we are when we seek His mercy.

The Nativity fast calls us to be quietly joyful and reservedly expectant as well. It is a perfect time for contemplation. A time to prepare, not in an overwhelmingly secular manner. Our frame of reference should be as Christians and Catholics.

This is a time for us to ponder and give a little more thought to events unfolding: the role of Mary’s obedience to the will of God and the anticipation of the birth of Jesus. We can contemplate the great love God has for us in humbly assuming human nature – the greater plan through which each of us is offered a share in eternal life.

The Nativity Fast is about the mystery of the Incarnation of Our Lord and Savior Jesus Christ, and its relevance to our personal redemption and salvation. It is a plan of God that began long ago as we read in Old Testament Scripture the hopes and promises of a Messiah as foretold by the prophets.

In the New Testament, we see again, many examples of waiting and hopeful expectation, of disciplined patience expressed by Jesus himself, even exasperation over human misunderstanding of his message to others. Jesus emphatically reminds his own apostles and disciples of the importance of prayer and fasting. He teaches that these are the means to affect change, whether in self or others.

Jesus is very patient. And in waiting we must also be patient. Hopeful expectation requires slowing down and acceptance of the wait. Keeping the intent of the Nativity fast can help us stay on track as Christians during

a time when everything is moving in a frenzy. We can use our time and resources in ways different than what the culture wants us to do.

The paradoxical challenge during the Nativity fast is really a balance between two worlds, heaven and earth. God became human so we could become more like God (attributes of all Jesus calls us to be). The Nativity Fast is a purposeful and disciplined time to advance our personal assimilation of the plan of salvation in our own life. We can look to the role models of Mary and Joseph in abiding to the will of God.

Yet, an ever growing and modern day dilemma for all Christians is reserving time amid the busyness of shopping, decorating, and gathering with others, to reflect on what God wants for us. And that is a call to holiness. Often though, we find ourselves tempted and sidetracked towards more of what we want that is apart from God. Noise and distractions pull us in these other directions. This is the background static we habitually turn towards to avoid what we fear — changes in being open to all that a personal relationship with God may require. What God offers and asks from us in return is very different than what the culture we live in wants us to believe and offers. During this time of the Nativity fast, we can see how our Blessed Virgin Mary and Joseph responded in total faith



to accept their call, to stay the course, a journey they had no knowledge of in advance.

It is necessary to make a conscious choice to see beyond what the world identifies as worthy and important, and instead see with spiritual eyes.

The world may glorify a manufactured joy at this time of year, a joy without substance, but we can hold to our Christian beliefs in the midst of the secular disparity. We can follow tradition. We can celebrate the Glory of Our Lord at the exact time for celebration, beginning with our Christmas Vigil. Our joy becomes the “joy of the Gospel” — the kind expressed by the early disciples of Christ — a joy that is continued in our present age, in our discipleship as Christians now. In doing so, we affirmatively acknowledge that Christ’s birth celebrated on Christmas Day is just the beginning. The Nativity of Jesus Christ is not merely a one day event forgotten and thrown away with all the wrappings the day after, but a revelation leading to the greatest gift of all. One that God gifts to all who accept his Truth.

<https://stmichaelsbyzantine.com/our-traditions/the-nativity-fast-philips-fast/>