

WEEKLY SCHEDULE

MONDAY, JUNE 13

NO SERVICE

TUESDAY, JUNE 14

9:00AM - DIVINE LITURGY

WEDNESDAY, JUNE 15

9:00AM - DIVINE LITURGY

6:00 PM - MOLEBEN'

THURSDAY, JUNE 16

9:00AM - DIVINE LITURGY (FEAST OF THE HOLY EUCHARIST)

FRIDAY, JUNE 17

9:00AM - DIVINE LITURGY

SATURDAY, JUNE 18

8:30AM - DIVINE LITURGY

5:00PM - GREAT VESPERS

SUNDAY, JUNE 19



09:30AM - HOLY ROSARY

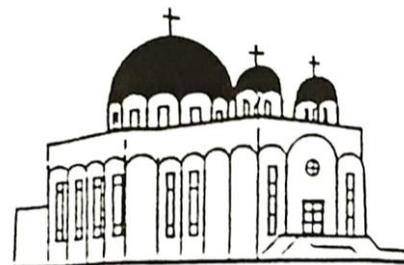
10:00AM - DIVINE LITURGY (PENTECOST SUNDAY)

PRAYER FOR PEACE IN UKRAINE

O Lord Jesus Christ, our God, we entreat You to hear the earnest prayer of Your beloved Church of Kyivan Rus' for her deeply afflicted children abiding in the land of Ukraine. Behold their grave sorrow and grievous plight, and speedily come to their aid. Deliver Your vulnerable people from unjust aggressors, foreign invasion and the terror of war. Strengthen courageous defenders of the nation to fight virtuously, inspired more by love of those they protect than hatred of the enemy.

O compassionate Lord, shelter the displaced, heal the wounded, console the orphan, protect the widow, comfort those who mourn, and mercifully receive into Your Kingdom those who have nobly died guarding their homeland against every aggression. Quickly make cease the spilling of blood of friend and foe alike, yet stir many to bravely struggle for that true justice which alone can bring lasting peace.

O kind-hearted Lord, as You are our peace, soften the hearts of the unmerciful and convert those who promote hostilities toward reconciliation, so that Your beloved children of the land of Ukraine, may abide in that tranquility, justice and freedom which reflects your Kingdom, where You reign with Your eternal Father, and Your most holy, good and life-giving Spirit, now, and forever and ever. 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

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HOLY MYSTERIES

✠ CONFESSION / 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

JUNE 12, 2022
ALL SAINTS SUNDAY



We are obliged, not only to venerate the saints & to seek their assistance, but also to imitate their life and holiness. All Christians are called to holiness by virtue of the sacrament of Baptism. Every person, regardless of status and condition of life, can become a Saint and is duty-bound to strive after holiness of life. Jesus Christ addressed all people without exception: "Therefore, be perfect as your heavenly Father is perfect".

St. Paul also reminds us: "This is the will of God - your sanctification". What is holiness? Holiness is living according to the commandments of God and the Church; it is the daily fulfilment of God's will, constant fidelity to the duties of one's state, or briefly, it is the Gospel translated into action.

"In my opinion," says Metropolitan Andrey Sheptytsky, "the source of our failures and of all the plagues that afflict our church and national life, is our failure to apply ourselves seriously to living our Christianity and the teachings of the Gospel, and for this reason, we do not convey to others the aura of holiness... Life according to the teachings of the Gospel is the supernatural life of God's grace, a life of God's love and of the sacrifice for God or in a word: it is a life in which each person seeks and aspires to holiness of life".

Troparion, T.8: You came down from on 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!

Troparion, T.4: Clothed as in purple and fine linen* with the blood of Your martyrs throughout the world,* Your Church cries out to You through them, O Christ God:* send down Your loving-kindness on Your people;* grant peace to Your community,* and to our souls great mercy.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever and ever. Amen.

Kontakion, T.8: O Lord, Master of nature,* the world offers You the godly martyrs as the first-fruits of nature.* By their supplications, through the Mother of God,* preserve Your Church and Your people in profound peace,* O most merciful One.

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 to the Hebrews (11:33-12:2) Brothers and Sisters, all the saints through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Alleluia, T.4:

verse: The just cried out and the Lord heard them, and delivered them out of their afflictions.

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.

Тропар гл.4: У всьому світі мучеників твоїх кров'ю,* як багрянлицю і висоном,* церква твоя прикрасилася* і через них воскликую тобі, Христе Боже:* Людям твоїм щедроти твої зішли,* мир громаді твоїй даруй* і душам нашим велику милість.

Слава Отцю, і Сину, і Святому Духові. І нині, і повсякчас, і на віки вічні. Амінь.

Кондак гл.8: Як початки ества насадителеві творіння* вселенна приносить тобі, Господи, богоносних мучеників.* Їх молитвами в мирі глибокому церкву твою, громаду твою,* Богородиці ради, збережи,* Многомилостивий.

Прокімен гл.8: Помоліться і хвалу віддайте* Господеві, Богу нашому.
Стих: Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його.

До євреїв послання Св. Апостола читання (11,33-12,2): Браття, всі святі вірою підбили царства, чинили справедливість, обітниць осягнули, загородили пащі левам, силу вогню гасили, вістря меча уникали, ставали сильні, будши недолугі, на війні проявили мужність, наскоки чужинців відбивали. Жінки діставали назад своїх померлих, які воскресали. Інші загинули в муках, відкинувши визволення, щоб осягнути ліпше воскресіння. Інші наруг і бичів зазнали та ще й кайданів і в'язниці; їх каменовано, розрізувано пилюю, брано на допити; вони вмирили, мечем забиті; тинялися в овечих та козячих шкурах, збідовані, гноблені, кривджені; вони, яких світ був невартий, блукали пустинями, горами, печерами та земними вертепами.

І всі вони, дарма що мали добре засвідчення вірою, не одержали обіцяного, бо Бог зберіг нам щось краще, щоб вони не без нас осягли досконалість.

Тому і ми, маючи навколо себе таку велику хмару свідків, відкиньмо всякий тягар і гріх, що так легко обмотує, і біжімо витривало до змагання, що призначене нам, вдивляючися пильно в Ісуса, засновника й завершителя віри, який, замість радості, що перед ним була, витерпів хрест, на сором не звертаючи уваги, і який возсів праворуч Божого престолу.

Аллилуя гл.4:

Стих: Візвали праведні, і Господь вислухав їх, і від усіх скорбот їх ізбавив їх.

verse: The afflictions of the just are many, and out of them all will the Lord deliver them.

Gospel: Matthew 10:32-33, 37-38; 19:27-30

Communion Hymn: Praise the Lord from the heavens;* praise Him in the highest.* Rejoice in the Lord,

PARISH ANNOUNCEMENTS

◆ **CONGRATULATIONS** to **LILLIAN MAXIMITCH, BARBARA WALLACE** who celebrate their birthdays. May the Almighty God bless in good health and salvation. Mnohaya i Blahaya Lita!

◆ **10TH WORLD MEETING OF FAMILIES** – theme: “Family Love: Vocation and Path to Holiness” – will be celebrated on **Sunday, June 26, 2022**. Although the main gathering will take place in Rome, we will also celebrate this event on the Eparchial and parish levels.

In preparation for the **10th World Meeting of Families**, the Standing Committee for Family and Life is hosting a **live and nationwide Rosary for the Family via Zoom Webinar**. The virtual event will take place on **Sunday, June 19 at 1:00 pm**.

◆ **THE FAST OF THE HOLY APOSTLES** – will start on Monday, **June 13th** and will last until **June 29th**, the Feast of the Holy Apostles Peter & Paul.

◆ **THE FEAST OF THE MOST HOLY EUCHARIST** - according to our liturgical tradition will be celebrated on **Thursday, June 16th**. The faithful are highly encouraged to participate in the Divine Liturgy on that day.

◆ **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 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 Ukrainian Catholic Parish –2414 Vanier Dr, Prince George, BC V2N 1T7 the sum of \$ (or % of my estate), to be used for the benefit of the parish and it’s pastoral activities.”*

◆ **PRAYER REQUEST: PLEASE REMEMBER** the sick and infirmed of our Parish in your prayers: **BERNICE KALTWASSER, ROSEMARIE PROKOPCHUK, BARBARA WALLACE, DAVE SULLIVAN, LARRY ZALUSKI, MIKE LUTZ, PAUL ROZNER, WALTER MELNYK** & all who have asked us to pray for them

Стих: Багато скорбот у праведних і від усіх них избавить їх Господь.

Євангеліє: Мт 10,32-33. 37-38. 19,27-30

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. Радуйтеся, праведні, у Господі,* правим належить похвала. Алилуя, Алилуя, Алилуя..

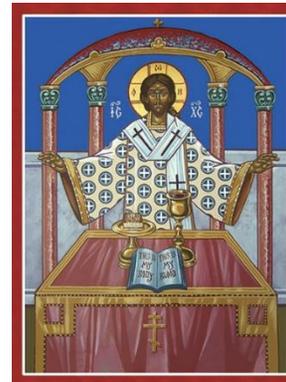
PARISH ANNOUNCEMENTS

◆ **DEEPEST WORDS OF GRATITUDE** to all those who continue financially supporting our parish. **May God bless and reward you abundantly with earthly and spiritual.** **SUNDAY DONATIONS: JUNE 5.** – \$560.65, Candles donations - \$179.25

◆ **THE 2ND WORLD DAY FOR GRANDPARENTS AND THE ELDERLY** will be celebrated on Sunday, **July 24**. The theme for this 2nd World Day is: *“In old age they will still bear fruit”* (Psalm 92:15). The intended purpose of the theme is to convey “how grandparents and the elderly are a value and a gift both for society and for ecclesial communities.”

The Pontifical Dicastery for Laity, Family and Life indicates that a series of pastoral tools will be made available on www.laityfamilylife.va and that a Message from the Holy Father will also be published.

ON UNDERSTANDING AND CELEBRATION OF THE MOST HOLY EUCHARIST



From the homily of His Beatitude Sviatoslav, at the 50th International Eucharistic Congress in Dublin, Ireland 16 June 2012

In John’s Gospel ... Christ describes himself as the bread of life that came down from heaven. He will give himself in this bread so that the apostles may be nourished at the Last Supper. He gives to them—and for them—his divine life which came down from heaven and which has been revealed in the mystery of the Incarnation. Our Saviour’s words allude to Israel’s journey through the desert. In those days the people of God were by God’s providence deprived of food which came from the ground or through human hands. The Lord applied here a strange pedagogical method: he gives his people bread that comes from heaven — manna. He teaches them in this way that the source of human life, its well-being and happiness, does not lie in man alone. Man does not possess life by himself, he can only receive it from its source which is the Lord himself: the One Living God of Israel. That is why Moses explaining this event says: *“He humbled you, causing you to hunger and*

then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live by bread alone, but on every word that comes from the mouth of the LORD" (Deut 8:3).

Speaking of himself as the bread which came down from heaven Jesus revealed that he is the Living God of Israel, the streaming source of everlasting life — the life of his heavenly Father which becomes available through the power of the Holy Spirit. He is the life-giving Word that comes from the mouth of the Father and becomes food, the means of giving life to man through the Holy Spirit. The apostles heard Christ's invitation to eat this heavenly bread at the Last Supper for the first time when he said, "*Take, eat, this is my body*". The everlasting life in God was revealed in the invitation to "*Drink ... this is my blood*". This gift was foretold in the desert by the image of the manna, announced by Christ as an invitation to eat his body and drink his blood, accomplished by him at the Last Supper, and fulfilled by his death and resurrection.

The Fathers of the Church often taught that the mystery of the Eucharist is the centre and the summit of Christian life, the antidote against death. Jesus Christ invites us to take part in the heavenly bread and the chalice of life everlasting. By the power of the Holy Spirit he enters into our lives, fills us with divinity and makes us, communicants, members of his body which is the Church. St Cyril of Jerusalem teaches that in the mystery of the Eucharist the Lord transforms us to be "co-body and co-blood" with him. Thus we may be partakers of the life of Christ's Church, her living members, only through holy communion. By receiving in communion the body and blood of Christ we unite ourselves not only with our God – the source of all life, but also with one another. That is why the motto of our Eucharistic Congress is "Communion with Christ and with One Another". St Paul writes, "Because there is one loaf, we, who are many, are one body, for we all share the one loaf" (1 Cor 10:17). Commenting on these words St John Chrysostom sees a similarity between the gifts consecrated during the Divine Liturgy and the transformation of the communicants. "What is this bread?—he asks. The body of Christ. What happens to those who receive Holy Communion? They become the body of Christ. And [that means] not many bodies, but one body".

For the Churches of the Christian East the Divine Liturgy is the most sublime way of celebrating and worshipping the body and blood of our Saviour, the summit of our prayerful ascent, penetrating the depths of communion between God and humankind, the sweetness and joy of the presence of the triune God in the life of his Church. "Our way of thinking reflects the Eucharist and the Eucharist confirms our way of thinking" — states Saint Irenaeus (*Adversus haereses* 4,18,5).

This is my blood which is poured out for you and for many... The mystery of the Eucharist is the highest manifestation of unity of the Church, the source of its mission, its preaching, its service to one's neighbour and heroic witness of Christian martyrs and confessors to the faith. Of significant importance for the history of the Ukrainian Catholic Church is the fact that eighty years ago, here in Dublin, at the Eucharistic Congress of 1932, the representative of our Church was the Blessed Martyr Bishop Nicholas Charnetsky. Our Church gave the world, especially in the 20th century, many martyrs and confessors for the unity of the Church and to preserve the communion with the successor of St Peter as the visible sign and heart of universal unity of the one Mystical Body of Christ. As bishop of the persecuted Church, Nicholas Charnetsky untiringly celebrated the Divine Liturgy in prison and in exile, notwithstanding prohibitions and punishments, under extraordinary circumstances, and enlivened his faithful with the Eucharist. The Eucharist was the source of courage and perseverance of our bishops, priests, religious and laity. This Confessor of Faith, together with his clergy and faithful, beatified by John Paul II on the 27th of June 2001 during the papal visit to Ukraine, attested to the Eucharistic faith of the Church: "*Sine dominico non possumus*" (*we cannot [live] without the Lord [= the Eucharist]*), proclaimed by the martyrs of Abitina in 304.

The communion of the body and blood of our Lord is the rule of life of the Church even today. The communion in the Lord's love urges us to love and serve our neighbour, especially the one who most needs our help and is defenceless. It is impossible to be a participant of divine life, and at the same time refuse the service of our Saviour to man in need. When Holy Communion does not translate into a concrete show of love and mercy, then our Christian life is not complete. St John Chrysostom, rebuking such passive communicants, admonishes, "You tasted the blood of the Lord – and do not even recognise your brother! You disdain this table if you do not consider worthy of your food your brother who was worthy to sit at this same table with the Lord. God freed you from all your sins and invited you to his table. But even then you did not become more merciful".

Celebrating the Feast of the Most Precious Body and Blood of our Lord Jesus Christ ..., let us use the words of blessed Mother Teresa of Calcutta in asking our Saviour that "our hours of adoration ... be special hours of reparation for sins, and intercession for the needs of the whole world, exposing the sin-sick and suffering humanity to the healing, sustaining and transforming rays of Jesus, radiating from the Eucharist".

(http://holyeucharist.ca/?page_id=114)