

SCHEDULE OF SERVICES

MONDAY, AUGUST 17 – SATURDAY, AUGUST 22

NO SERVICES (EPARCHIAL CAMP)

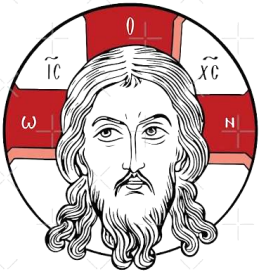
SUNDAY, AUGUST 23

9:30AM – DIVINE LITURGY (ENG)

11:00AM – СЛУЖБА БОЖА (UKR)

LITURGICAL CALENDAR

The Transfer of the Icon of our Lord Jesus Christ Not-Made-by-Hands from Edessa to Constantinople, which we commemorate this Sunday, had occurred in the year 944.



Eusebius, in his *History of the Church*, relates that when the Savior was preaching, Abgar was the ruler of Edessa. He was stricken with leprosy all over his body. Reports of the great miracles performed by the Lord spread throughout Syria (Mt.4:24) and even reached Abgar. Without having seen the Savior, Abgar believed in Him as the Son of God. He wrote a letter requesting Him to come and heal him. He sent his own portrait

painter Ananias to Palestine with this letter, and commissioned him to paint a likeness of the Divine Teacher.

Ananias arrived in Jerusalem and saw the Lord surrounded by many people. He was not able to get close to Him because of the large crowd which had gathered to hear the Savior. Then he stood on a high rock and tried to paint Christ's portrait from afar, but this attempt did not succeed. Then the Savior saw him, called him by name, and gave him a short letter for Abgar in which He praised the ruler's faith. He also promised to send His disciple to heal him of his leprosy and guide him to salvation. Then the Lord asked for some water and a cloth to be brought to Him. After washing His Face, He dried it with the cloth, and His Divine countenance was imprinted upon it. Ananias brought the cloth and the Savior's letter to Edessa. Reverently, Abgar pressed the holy object to his face and received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. This was Saint Thaddeus, an Apostle of the Seventy (August 21), who preached the Gospel and baptized Abgar and all the people of Edessa. Abgar attached the Holy Napkin to a board and placed it in a gold frame adorned with pearls. Then he placed it in a niche above the city gates. On the gateway over the Icon he inscribed the words, "O Christ God, let no one who hopes on Thee be put to shame."



SAINT GEORGE'S
UKRAINIAN CATHOLIC CHURCH
УКРАЇНЬСЬКА 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

✠ **CONFESSION / СПОВІДЬ** ✠
every Saturday: 5:00-5:50pm
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

AUGUST 16, 2026
12TH SUNDAY AFTER PENTECOST



Today we hear the account of the young man who came to Jesus asked him: "What must I do to gain eternal life?" Jesus surprised the young man with his answer. He told the man: "If you truly wish to be perfect, sell everything you own and give it to the poor. If you do this, you will have treasure in heaven. Then come and follow me." The young man was dismayed, troubled and sad. He had many possessions. The young man turned and sadly walked away from Jesus.

Ask yourself: how would you respond if Jesus asked you (and me) to sell all that we own and give it to the people in need? Would we have the inner freedom to dispossess ourselves of everything that we own? For most of us, this might seem impossible to do. After all, for years we have worked hard for what we have. Most likely, we are very willing to share from our abundance. But to give everything we have? That is too much to ask of us!

Following Jesus sounds glorious and religious. However, it may not be as easy as we anticipate. Today ask yourself: what does it mean for you to follow Jesus? How has your life changed since you consciously decided to follow Jesus? How have you changed since you consciously made the decision to follow Jesus? Today Jesus is asking you and me to follow him. How will we respond to him? Will we gladly follow him? Or will we walk away sad and disheartened? It is our choice!

Troparion, T.3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

Troparion, T.1: In giving birth you retained your virginity,* in falling asleep you did not abandon the world, O Mother of God.* You passed into life, for you are the Mother of Life,* and by your prayers* you deliver our souls from death.

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

Kontakion, T.3: You rose from the tomb, O compassionate Lord,* and led us out from the gates of death.* Today Adam exults and Eve rejoices,* and the prophets together with the patriarchs* unceasingly acclaim the divine might of Your power.

Now and for ever and ever. Amen.

Kontakion, T.2: The tomb and death could not hold the Mother of God,* unceasing in her intercession and unfailing hope of patronage,* for, as the Mother of Life, she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon, T.3: Sing to our God, sing; sing to our King, sing.

verse: Clap your hands, all you nations; shout unto God with the voice of joy.

Prokeimenon: My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour.

Reading from the 1st Epistle of St. Paul to the Corinthians 15:1-11:

Brothers and Sisters, I would remind you of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

Тропар 2.3: Хай веселяться небесні, хай радіються земні,* бо явив могутність руки Своєї Господь,* подолав смертю смерть, первенцем мертвих став,* з безодні аду визволив нас* і подав світові велику милість.

Тропар 2.1: У різдві дівство зберегла ти,* в успенні світа не оставила ти, Богородице.* Переставилася ти до життя, будши Матір'ю Життя.* І молитвами твоїми* ізбавляєш від смерти душі наші.

Слава Отцю, і Сину, і Святому Духові.

Кондак 2.3: Воскрес Ти днесь із гробу, Щедрий,* і нас вівів Ти із врат смертних,* днесь Адам ликує і радується Ёва,* а пророки разом із патріярхами неперестанно оспівують* божественну могутність влади Твоїї.

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

Кондак 2.2: В молитвах невсипущу Богородицю* і в заступництвах незамінне уповання* гріб і умертвіння не втримали.* Бо як Матір Життя до життя переставив той,* Хто вселився в утробу приснодієтвенну.

Прокімен 2.3: Співайте Бóгові нашому, співайте; співайте Цареві нашому, співайте.

Стих: Усі народи, заплещіте руками, воскликніть Бóгові гóлосом радості.

Прокімен: Заспівайте Господеві пісню нову, бо дивне сотворив Господь.

До Корінтян 1-ого послання св. апостола Павла читання. 15, 1-11.

Браття, пригадую вам Євангеліє, яке вам проповідував, яке ви і прийняли, в якому і стоїте. Ним ви також спасаетесь, коли держите його таким, як я вам проповідував; інакше ви вірували надармо. Я бо вам передав найперше те, що й сам прийняв був: що Христос умер за наші гріхи згідно з Писанням, що був похований, що воскрес третього дня за Писанням, що явився Кифі, потім дванадцятьом; опісля ж явився більш як п'ятистам братів разом, більшість яких живе й досі, а деякі померли; опісля явився Якову, згодом усім апостолам; а наостанку всіх, немов якому недоноскові, явивсь і мені; бо я найменший з апостолів, я недостойний зватись апостолом, бо гонив Церкву Божу. Благодаттю Божою я є тим, чим я є і благодать його в мені не була марна; бож я працював більше всіх них, та не я, але благодать Божа, що зо мною. Чи то я, отже, чи то вони: так ми проповідуємо, і так ви вірували.

Alleluia, T.3

verse: In You, O Lord, have I hoped that I may not be put to shame for ever.

verse: Be a protector unto me, O God, and a house of refuge to save me.

verse: Rise up, O Lord, to the place of Your rest, You and the ark of Your holiness.

Gospel: Matthew 19:16-26

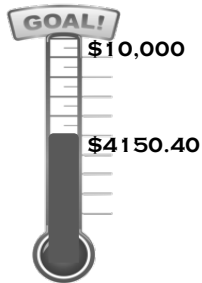
Hymn to the Theotokos: Seeing the pure one's falling asleep, angels marvelled in wonder how the Virgin could ascend from earth to heaven.

Irmos: O pure Virgin, in you are conquered the bounds of nature,* for childbirth remains virginal and death is betrothed to life.* Virgin after childbearing and alive after death, O Mother of God,* never cease to save your inheritance.

Communion Hymn: Praise the Lord from the heavens;* praise Him in the highest.* I will take the chalice of salvation;* and I will call upon the name of the Lord.* Alleluia, alleluia,* alleluia.

PARISH ANNOUNCEMENTS

◆ **NO LITURGICAL SERVICES** Please note that there will be **no liturgical services from Monday, August 17, through Saturday, August 22**, as Fr. Andrii will be serving at the Eparchial Camp, *St. Volodymyr*. Should you require urgent pastoral assistance during this time, please contact one of the local Roman Catholic parishes. Thank you for your understanding.



◆ **FUNDRAISER:** Dear Parishioners, the cost of insuring of our church is extraordinarily high: **\$18,894.00**. For this reason, we have started a **fundraising effort** and humbly ask for your financial support. Please consider giving as generously as you are able. Donations may be placed in your Sunday envelope (**please be sure to MARK your donation "INSURANCE."**) We thank you for your kindness, generosity, and your love for our parish. Be assured of our prayers for each of you.

◆ **DEEPEST WORDS OF GRATITUDE** to all who continue to support our parish financially. May the blessing of God always rest upon you & your family. **SUNDAY, JULY 26th:** **Envelop** - \$890 **Insurance** - \$110, **Online**- \$50

◆ **PRAYER REQUEST: PLEASE REMEMBER** the sick and infirmed of our Parish in your prayers: **BERNICE KALTWASSER, JOHN PROKOPCHUK, NATALIA ZAZULIAK, PAUL ROZNER, ZBIGNIEW STARZYK, BOB TANASYCHUK, MELVIN MAXIMITCH, TAMMY ATTIA**, all who have asked us to pray for them or their loved ones.

Алилуя 2.3:

Стих: На Тебе, Господи, я уповав, хай не посоромлюся повік.

Стих: Стань мені Богом-Оборонцем і дімом пристановища на спасіння мені.

Стих: Знаменувалося на нас світло лиця Твого, Господи.

Євангелія: Мт. 19, 16-26.

Замість Достойно: Ангели, бачачи успіння Пречистої, здивувалися, як Діва возходить із землі на небо.

Ірмос: Перемагаються закони природи у тобі, Діво чиста: бо дівственне є різдво, і смерть наперед заповідає життя; по різдві діва, і по смерті жива. Спасаєш завжди, Богородице, насліддя твоє.

Причасний: Хваліте Господа з небес, хваліте Його во вишніх. Господи, у світлі лиця Твого підемо* і в імені Твоїм возрадуємося навіки. Алилуя, алилуя, алилуя.

PARISH ANNOUNCEMENTS

◆ **SUNDAY LITURGY SCHEDULE - SEPTEMBER 6:** Please note that there will be **only one Divine Liturgy on Sunday, September 6**, as Fr. Andrii will be attending the Eparchial Catechetical Conference in Saskatoon. We are grateful to **Fr. Joe Ostapowich**, who will be celebrating the Divine Liturgy in Fr. Andrii's absence. Thank you for your understanding and prayers.

◆ **VOLUNTEERS NEEDED - UKRAINIAN FESTIVAL PREPARATIONS.** As we prepare for the **Ukrainian Festival on Saturday, September 12, 2026**, we invite you to join us in preparing some of our delicious traditional Ukrainian foods. We would be very grateful for your help on one or more of the following days:

Saturday, August 22 – beginning at **8:00 a.m.** – Making six new varieties of *pyrohy* for our **Perogy Contest**, including blueberry, cottage cheese, bacon, and other delicious fillings.

◆ **CONGRATULATION to FELLY COWIE, ISABEL STARZYK, IVONNA MELNYK** who celebrate their Birthday. May the Almighty God bless them with good health and salvation. Mnohaya I Blahaya Lita!

◆ **PASTORAL CARE TO THE SICK, ELDERLY & DYING** If you or anyone in your family would like to receive communion, anointing of the sick or a pastoral visit, please give us a call.

◆ **E-TRANSFER** – is available for donations to St. George's parish using the following email address for e-transactions: pg.treasurer@yahoo.com

LITURGICAL CALENDAR



The feast of the Dormition or Falling-asleep of the Theotokos, which is also sometimes called **the Assumption**, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary

died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it" (Lk11.27-28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are "highly exalted" in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary's fate is, the destiny of all those of "low estate" whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary's child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be "blessed" to be "more honorable than the cherubim and beyond compare more glorious than the seraphim" if they follow her example. All will have Christ born in them by the Holy Spirit. All will

become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Byzantine Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.

Ukrainian

FESTIVAL

We invite everyone to experience
Ukrainian culture and traditions.

SEPTEMBER 12, 2026

✿ STARTS AT 11:00 AM ✿

UKRAINIAN DANCES
Folk and modern performances

DELICIOUS PEROGIES
and traditional dishes

MARKET
Handmade goods, souvenirs
and gifts

LIVE MUSIC
Singing and dancing
for everyone!

KIDS ZONE
Games, activities and
master classes

PEROGIES CONTEST
Try a variety of
perogies options!

LET'S SUPPORT
OUR COMMUNITY AND
UKRAINIAN CULTURE!

FUN, DELICIOUS FOOD
AND AUTHENTIC
UKRAINIAN SPIRIT!

BRING YOUR FAMILY
AND FRIENDS!
EVERYONE IS WELCOME!