

PARISH NEWS - July 5th, 2020

***5th Sunday af. Pentecost / 5-та Неділя після Зіслання Св. Духа
Our Lady of Perpetual Help / Мати Божа Неустанної Помочі***

Welcome! Bienvenue! Вітаємо! Welcome to St. George's Church!
Our mission is to know, love and serve our Lord & Saviour Jesus Christ.

Here at St. George's Church, the center of our life is the Sunday and daily Divine Liturgy.
It is here where we come to know Christ in each other, in the Sacred Scriptures and through participation in the Holy Sacraments.
A life of Christian Catholic stewardship includes a strong commitment toward the sacramental life through prayer, Liturgy and active ministry.
We are called to become the image and likeness of Christ God in all we say and do.

PLEASE REMEMBER IN YOUR PRAYERS / ПРОСИМ О МОЛИТВУ ЗА ЗДОРОВ'Я

... all our parishioners who are in the hospitals, care homes, shut-ins and those who are not able to join us actively due to health reasons. Remember, if you would like a hospital or home visit, please call the parish office and let us know. Due to privacy laws, all requests must come from the individual or the immediate family.

Divine Liturgy:

Saturday 5:00 p.m. (English & Ukrainian)

Sunday 9:30 a.m. (English & Ukrainian)

Sunday 11:30 a.m. (English)

Weekdays & Holy Days: Please see bulletin

~ Parish and Community Announcement ~

Please Remember to Support Your Parish.

In these unusual times, we are joining the world with debit or credit card usage.
If your preference is to use a card, please find the [DONATE Link](#) on our website main page.
Mailing traditional Sunday Offering Envelopes is still a good option.

THANK YOU: We heartily thank everyone who has been able to support our church during this difficult time for all of us by sending your weekly offerings by mail.

May Our Lord reward you a hundredfold for your generosity. Дякуємо за вашу щедрість!

LAST WEEK COLLECTION:

21 Envelopes - \$1435.00

Special donation to the church - \$320.00

General Collection - \$70.00



COVID-19

UPDATE

Dear brothers and sisters in Christ!

On June 20th and 21st we reopened our church and safely resumed public Divine Liturgies. Please know that we are committed to the safety of our parish community and a wider society. For this reason, I ask for your patience, understanding and cooperation as we transition through this time with the new protocols and limitations. The health and safety of everyone is at the heart of these directives. Let us all act responsibly and adhere to the guidelines provided by our Eparchy.

Guidelines for Opening Parish Church:

1. Since the pandemic Coronavirus' spread is somewhat decreasing the Ontario government decided that churches may open at 30% capacity, it is approximately 35 persons per Divine Liturgy at St. George's parish. Of course, all precautions of public health safety will be encouraged, including the wearing of masks, **maintaining physical distancing between non-family members**, venerating icons, crosses, etc. **without touching or kissing them**, and refraining from personal physical contact.
2. If you're not feeling well or uncomfortable, then we encourage you to stay at home and join us in prayer during live streaming from Windsor parish. Catholic's obligation to attend Sunday liturgy remains suspended. Stay safe and will continue to update you.
3. As per the Summary Checklist for Celebrating the Divine Liturgy under COVID-19 Restrictions, no bulletin shall be distributed in church. The parish bulletin will continue to be issued online only.
4. If you have any questions please call Father Bohdan - 519-542-9903.

Pre-recorded Divine Liturgies on YouTube Channel

Saints George's will **STOP** posting a pre-recorded Liturgy for Sundays on Fr. Bohdan's YouTube channel.

LITURGICAL SERVICES can be live streamed on:

Sts. Vladymir and Olga Ukrainian Catholic Church (Windsor, Ontario) parish Facebook page, 10:00 AM each Sunday.

CLICK ON THIS LINK: <https://www.facebook.com/STSVOWindsor/live>

or watch our past Videos:

CLICK ON THIS LINK: <https://www.youtube.com/channel/UCoGSVtuIEjSAT7sWbjMIPvg/videos>

Ukrainian Catholic - while Ukrainian is in the title of our Church, one need not be ethnically Ukrainian to join our parish. The Ukrainian Catholic Church is a church that comes from the Ukrainian people, but is for the entire human race. We live out our Catholic faith according to the Byzantine Rite (our theology, liturgy, spirituality and canon law are non-Latin), while maintaining full Eucharistic communion with the Catholic Church in Rome. - (Fr. Ivan Chirovsky)

Divine Liturgies this week:

DATE	TIME	INTENTION	OFFERED BY
Saturday, July 11 th	5:00 PM		
Sunday, July 12 th	9:30 AM	For our parishioners	Fr. Bohdan
Sunday, July 12 th	11:30 AM		

Become a Member

If you regard St. George's as your parish, then you should become an official member by filling out a registration form (ask father Bohdan). There are no registration fees. Here are some reasons to register: If you need any administrative assistance membership saves you time; you may join the parish council; you will receive our parish mail-outs we do during the year. Also, you will be given a set of donation envelopes so that any donations you make will qualify for an income tax receipt.

Fifth Sunday after Pentecost: Why did Jesus allow the demons to enter the great herd of swine?

The story of Jesus casting the legion of demons into a herd of pigs is found in Matthew 8:28-34; Mark 5:1-20; and Luke 8:26-39. Only Matthew mentions the more prominent of the two demoniacs involved. Demoniacs were persons whose minds came under the control of an evil spirit or spirits. That such phenomena were especially prominent during the days of Christ's earthly ministry is consistent with Satan's efforts to counteract God's programme. It also allows us to witness the spiritual warfare in which our Saviour was constantly engaged. Demons knew exactly who Jesus was – "Son of God" – and were aware of their ultimate doom.

Why the demons begged to be allowed to enter the swine is unclear from the account. It could be because they didn't want to leave the area where they had been successful in doing their mischief among the people. Perhaps they were drawn to the unclean animals because of their own filthiness. The demons may have made this strange request because it was their last chance to avoid confinement in the Abyss, the place of confinement to which evil spirits are doomed (Revelation 9:1-6). Whatever their reasoning, it is clear from the account that demons had little power of their own and were unable to do anything without Jesus' permission. As Christians, we can take comfort in the knowledge that the forces of the enemy of our souls are under the complete control of God and can only act in ways He allows.

The Bible doesn't explain to us Jesus' reasoning, but displaying His sovereign power over demons could be one reason why Jesus sent them into the pigs. If the pigs' owners were Jews, Jesus could have been rebuking them for violating Mosaic law which forbids Jews from eating or keeping unclean animals such as swine (Leviticus 11:7). If the swineherds were Gentiles, perhaps Jesus was using this miraculous event to show them the malice of evil spirits under whose influence they lived, as well as displaying His own power and authority over creation. In any case, the owners were so terrified to be in the presence of such spiritual power that they made no demand for restitution for the loss of their property and begged Jesus to leave the region. The people were awestruck but unrepentant – they wanted no more of Jesus Christ. This shows the hardness of their hearts and their desire to remain in sin. The healed demoniac, on the other hand, demonstrated the true faith and repentance of a changed heart and begged to be allowed to follow Jesus. Perhaps the unmistakable difference between the saved and the unsaved was an object lesson for the disciples and all who witnessed the event. Jesus sent the healed man away, giving him a commission that he joyfully obeyed: "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you" (Mark 5:17-20).

Every Christian, as did Christ, experiences Baptism. The baptismal water becomes like a miniature of the Jordan River. At Baptism each of us, through our own words or the words of our godparents, renounced the devil and promised to serve God and to follow Christ. We were cleansed with Jordan water so that we can maintain a clean conscience throughout our lives. Should we return to the path of evil and sin we break the promise given in the Holy Sacrament of Baptism, yet through the Sacrament of Penance because of His mercy the Lord gives us a chance to return to the Jordan River and to spiritually relive the touch of its cleansing waters of forgiveness. Each Sacrament of Penance can be a new Baptism for us: by the water of our tears or the power of our repentance before the Lord it relieves us of the sinful burden we have acquired during our lives. But as we come out of this cleansing font we must remember that we are cleansed of our transgressions so that having contemplated the sins in our lives and having learned from them we may not lose the presence of Christ and walk with Him in our hearts through our daily lives. (Bishop Yaroslav Pryriz)



What is the story behind the image of Our Lady of Perpetual Help?

The image of Our Lady of Perpetual Help is an icon, painted on wood, and seems to have originated around the thirteenth century. Traditionally, the image is also known as “Our Lady of Perpetual Succour.” The icon (about 54 x 41.5 centimeters) depicts our Blessed Mother Mary, under the title “Mother of God,” holding the Child Jesus. The Archangels Michael and Gabriel, hovering in the upper corners, hold the instruments of the Passion - St. Michael (in the left corner) holds the spear, the wine-soaked sponge, and the crown of thorns, and St. Gabriel (in the right corner) holds the cross and the nails. The intent of the artist was to portray the Child Jesus contemplating the vision of His future Passion. The anguish He feels is shown by the loss of one of His sandals. Nevertheless, the icon also conveys the triumph of Christ over sin and death, symbolized by the golden background (a sign of the glory of the resurrection) and the manner in which the angels hold the instruments, i.e. like trophies gathered up from Calvary on Easter morning.

In a very beautiful way, the Child Jesus grasps the hand of the Blessed Mother. He seeks comfort from His mother, as He sees the instruments of His passion. The position of Mary’s hands - both holding the Child Jesus (who seems like a small adult) and presenting Him to us - convey the reality of our Lord’s incarnation, that He is true God who became also true man. In iconography, Mary here is represented as the *Hodigitria*, the one who guides us to the Redeemer. She also is our Help, who intercedes on our behalf with her Son. The star painted on Mary’s veil, centered on her forehead, highlights her role in the plan of salvation as both the Mother of God and our Mother. According to popular tradition, a merchant acquired the icon of Our Lady of Perpetual Help from the island of Crete and had it shipped to Rome towards the end of the fifteenth century. During the voyage, a terrible storm arose, threatening the lives of all on ship. The passengers and crew prayed to our Blessed Mother, and were saved.

Once in Rome, the merchant, dying, ordered that the image should be displayed for public veneration. His friend, who retained the image, received further instructions: in a dream to his little daughter, the Blessed Mother appeared and expressed the desire for the image to be venerated in a Church between the Basilicas of St. Mary Major and St. John Lateran in Rome. The image, consequently, was housed at the Church of St. Matthew, and became known as “The Madonna of Saint Matthew.” Pilgrims flocked to the church for the next three hundred years, and great graces were bestowed upon the faithful.

After Napoleon’s troops destroyed the Church of St. Matthew in 1812, the image was transferred to the Church of St. Mary in Posterula, and remained there for nearly forty years. There, the image was neglected and forgotten. By divine providence, the forgotten image was rediscovered. In 1866, Blessed Pope Pius IX entrusted the image to the Redemptorists, who had just built the Church of St. Alphonsus, down the street from St. Mary Major. As a boy, the Holy Father had prayed before the image in the Church of St. Matthew. He ordered the public display and

renewed veneration of the image, and fixed the feast of Our Lady of Perpetual Help as the Sunday before the Feast of the Nativity of St. John the Baptist. In 1867, when the image was being carried in a solemn procession through the streets, a young child was cured, the first of many recorded miracles attributed to Our Lady of Perpetual Help.

To this day, the Church of St. Alphonsus displays the icon of Our Lady of Perpetual Help and welcome pilgrims for prayer. May each of us never hesitate to invoke the prayers and intercession of Our Blessed Mother in time of need.



[A SHORT DAILY PRAYER TO MARY, MOTHER OF PERPETUAL HELP](#)

Mother of Perpetual Help, you have been blessed and favored by God.
You became not only the Mother of the Redeemer, but Mother of the redeemed as well.

We come to you today as your loving children.

Watch over us and take care of us.

As you held the child Jesus in your loving arms, so take us in your arms.

Be a mother ready at every moment to help us.

For God who is mighty has done great things for you, and God's mercy is from age to age on those who love God.
Intercede for us, dear Mother, in obtaining pardon for our sins, love for Jesus, final perseverance, and the grace
always to call upon you, Mother of Perpetual Help.



Sunday, July 5, 2020

Fifth Sunday after Pentecost, Tone 4;

Mother of God of Perpetual Help; Our Venerable Father Athanasius of Athos (c. 1003)

Feast of the Mother of God.

Troparia and Kontakia

Troparion, Tone 4: When the disciples of the Lord learned from the angel* the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* “Death has been plundered!* Christ our God is risen,* granting to the world great mercy.”

Troparion, Tone 7: O Mother of God and Virgin,* we magnify Your glory,* we ask for Your help,* we venerate Your miracle-working icon.* You are the Mother of grace,* You are the hope of the world;* do not reject our prayers in our times of need,* and free us from all dangers.

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

Kontakion, Tone 4: My Saviour and Deliverer from the grave* as God raised out of bondage the children of the earth* and shattered the gates of Hades;* and as Master, He rose on the third day.

Now and for ever and ever. Amen.

Kontakion, Tone 6: Our Mother, O Lady of Perpetual Help,* give us boldness in our cares, improvement in our sicknesses,* consolation amid our very sorrows, help in our battles.* Grant unity to Christians, zeal to ministers of the Church,* forgiveness to sinners, steadfastness to the righteous,* salvation to the dying,* beseech to grant cleansing and eternal glory to the souls in purgatory.

Prokeimenon, Tone 4

How great are Your works, O Lord* You have made all things in wisdom.

verse: Bless the Lord, O my soul: O Lord my God, You are exceedingly great. (*Psalm 103:24,1*)

Prokeimenon, Tone 3

verse: My soul magnifies the Lord, and my spirit has rejoiced in God, my Saviour (*Lk 1:46-47*)

Epistle - Romans 10:1-10; Hebrews 9:1-7

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes.

For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down *from above*) or, “‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Brethren, even the first *covenant* had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first *part*, in which *was* the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which *were* the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people’s sins *committed* in ignorance.

Gospel - Matthew 8:28-9:1; Luke 10:38-42;11:27-28

At that time, when Jesus had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed *men*, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”

Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.”

And He said to them, “Go.” So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men*. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region.

So He got into a boat, crossed over, and came to His own city.

At that time, Jesus entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus’ feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.”

And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”

And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, “Blessed *is* the womb that bore You, and *the* breasts which nursed You!”

But He said, “More than that, blessed *are* those who hear the word of God and keep it!”

Alleluia, Tone 4

verse: Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice.

verse: You have loved justice and hated iniquity. (*Psalm 44:5,8*)

verse: Hear, O daughter, and see, and incline your ear.

verse: The rich among the people shall entreat your countenance (*Ps. 44:11, 13*)

Hymn to the Mother of God

O my soul, magnify the Mother of God of Perpetual Help.

and the Irmos, Tone 8: We heard words of comfort beneath the Cross,* that You are our Mother and we are Your children.* Therefore, having gathered today, we all earnestly ask.* Place the Church and our nation beneath Your perpetual protection,* for we glorify You with faith and love as Mother of Perpetual Help.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest (*Psalm 148:1*)* I will take the cup of salvation;* and I will call upon the name of the Lord.* Alleluia, alleluia,* alleluia. (*Psalm 115:13*)



BYZANTINE ACT OF 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.

Although I cannot now be a partaker of your mystical supper,
O Son of God,
Come at least spiritually into my heart by your Divine Grace
for the healing of my soul and body.

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 to 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.

O Lord, I also believe and profess, that this,
Which I would receive, and which is now
here present with us in Mystery,
Is truly your most precious Body, and your life-giving Blood.
*May I one day partake of your mystical supper again 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.
- + O Lord, forgive me for I have sinned without number.

With Ecclesiastical Approbation. Byzantine Catholic Eparchy of Phoenix

