



Українська Католицька Парафія  
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian  
Catholic Parish

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*The No. 1 priority for ... the church is evangelization:  
"Preaching the Gospel of Jesus Christ in today's world."*

20 липня, 2014

Volume 59 No. 29

July 20, 2014

**Служби Божі/Divine Liturgies**

*В Неділю/Sunday*

*8:30 am partially sung*

*10:30 am sung*

**У Свята/Holy Day of Obligation**

*10:30 am and 7:00 pm*

**Щодня/Daily Scheduled**

*8:15 am Divine Liturgy in church*

*First Friday - 8:15 am Divine Liturgy and  
Moleben to the Sacred Heart of Jesus*

**Сповіді/Confessions:**

- 15 хвилин перед Службою Божою
- 15 minutes before Divine Liturgy
- Або наперед домовитися під час тижня
- Or by appointment during the week

**Baptism by appointment**

**Anointing of the Sick/Hospital Visits/**

*Eucharist for the sick - any time*

**Marriages - by appointment**

**Funerals by arrangement in the Parish  
Office**

**оо. Василяни/Basilian Fathers serving the  
Parish**

- Father Serafym Grygoruk, OSBM,  
Administrator

*Email: serh70@outlook.com*

*Father Marcos Zubyk, OSBM*

*Assistant Administrator*

*Most Rev. Severian Yakymyshyn, OSB  
Bishop Emeritus*

**6-а Неділя по Зісланні  
Святого Духа  
Св. Іллі**

**Йоана 17:1-13**



**Sixth Sunday after Pentecost;**

**St. Elijah**

**John 17:1-13**

**Неділя Святих Отців Шести  
Вселен. Соборів**

**Воскресний Тропар, голос 5:**

Рівнобезначальне з Отцем і Духом Слово, \* що від Диви народилося на спасіння наше, \* прославно, вірні, і поклонімся, \* бо Воно благозволило тілом зійти на хрест \* і смерть перетерпіти, і воскресити померлих \* славним воскресінням Своім.

**Тропар пророка Іллі (глас 4):**

У тілі ангел, пророків основа, другий предтеча пришествя Христового – Ілля славний, з висоти зіслав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і на тих, що почитають його, зливає зціління.

**Слава Отцю, і Сину, і Святому Духові;**

**Тропар Св. Отців, голос 8:**

Препрославлений ти, Христе Боже наш, що на землі Отців наших проявив світилами \* і ними навів усіх нас на істинну віру. \*

Багатомилосердний, слава тобі!

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

**Кондак Св. Отців, голос 6:**

Сину Божий, що неказанно засяяв із Отця \* і від жінки народився у двох природах. \* Оглядаючи тебе, ми не відрікаємося виду твого зображення, \* але, побожно його намалювавши, вірно почитаємо. \* Тому–то Церква, зберігаючи істинну віру, \* цілує ікону твого вочленя.

**Прокімен (г. 4):** Благословенний Ти Господи Боже Отців наших, і хвальне і прославлене ім'я Твоє повіки. (Даниїл 3:26)

**Стих:** Бо Ти праведний у всьому, що вчинив Ти нам. (Даниїл 3:27)

**Прокімен (г. 4):** Благословенний Ти Господи Боже Отців наших, і

хвальне і прославлене ім'я Твоє повіки. (Даниїл 3:26)

**До Євреїв послання Святого Апостола Павла читання (13:7–16)**

Браття! Пам'ятайте про наставників ваших, які звіщали вам слово Боже, і дивлячись уважно на кінець їхнього життя, наслідуйте їхню віру. Ісус Христос учора й сьогодні — той самий навіки. Не піддавайтеся різним та чужим наукам: воно бо добре укріпити серце благодаттю, не стравами, які не принесли ніякої користі тим, що їм віддавалися. Є у нас жертovníк, з якого не мають права їсти ті, що при наметі служать. Бо котрих звірят кров архиєрей заносить у святиню за гріхи, тих м'ясо палиться за табором. Тому й Ісус, щоб освятити народ власною своєю кров'ю, страждав поза містом. Тож виходьмо до нього за табір, несучи наругу його, бо ми не маємо тут постійного міста, а майбутнього шукаємо. Через нього приносимо завжди Богові жертву хвали, тобто плід уст, які визнають його ім'я. Добродійства та взаємної допомоги не забувайте: такі бо жертви Богові приємні.

**Вірні (глас 4):** Алілу́я! (3х)

**Стих:** Бог Господь прорік, покликав землю від сходу сонця до його заходу. (Пс 49:1)

**Вірні (глас 4):** Алілу́я! (3х)

**Стих:** Зберіть Мені Моїх побожних, які над жертвою союз зо Мною учинили. (Пс 49:5).

**Вірні (глас 4):** Алілу́я! (3х)

**Від ЙОАНА Святої Євангелії читання (17:1–13)**

У той час Ісус, підвівши очі свої до неба, проказав: “Отче, прийшла година! Прослав свого Сина, щоб

Син твій тебе прославив, згідно з владою, що її ти дав йому над усяким тілом: дарувати життя вічне усім тим, яких ти дав йому. А вічне життя у тому, щоб вони спізнали тебе, єдиного, істинного Бога, і кого ти послав — Ісуса Христа. Я тебе на землі прославив, виконавши те діло, яке ти дав мені до виконання. Тепер же прослав мене, Отче, у себе — тією славою, що її я мав у тебе перед тим, як постав світ! Я об'явив твоє ім'я людям, яких ти дав мені із світу. Вони були твої, ти ж дав мені їх, і зберегли вони твоє слово. Нині збагнули вони, що все, що ти мені дав, — від тебе; слова бо, що ти мені дав, я їм дав, і сприйняли вони їх, і справді збагнули, що я від тебе вийшов, і увірували, що ти мене

послав. Молю ж за них: не за світ молю, а за тих, яких ти дав мені, бо вони — твої. І все моє — твоє, твоє ж моє, і в них я прославився. я вже більше не у світі, а вони у світі, і я до тебе йду. Отче Святий! Заради імени твого бережи їх, тих, що їх ти мені передав, щоб були одно, як ми! Бувши з ними у світі, я беріг їх у твоє ім'я; тих, яких ти дав мені, я їх стеріг, і ніхто з них не пропав, лише син загибелі, щоб збулося Писання. Тепер же іду до тебе, і кажу те, у світі бувши, щоб вони мали у собі радість мою повну.”

**Причасний:** Хваліте Господа з небес, \* хваліте Його на висотах. \* (Пс 148:1) Радуйтеся, праведні, у Господі,\* правим належить похвала (Пс 32:1). Алилуя (х3).

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**Парафія Покрова Пресвятої Богородиці** вітає всіх гостей, приятелів та рідних, які беруть з нами участь сьогодні в цій Службі Божі. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.

**Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у вітальні під церквою.**

**Сьогодні: Неділя, 13 липня:**

– **Парафіяльна Катехитична програма** під час Служби Божої в 10:30 рано у вітальні під церквою.

>> **Книгарня:** В нашій церковній книгарні маємо на продаж картки на різні нагоди. Маємо також вибір книжок, ікон та релігійних речей.

**Місячний намір Святішого Отця Папи Римського – на липень**

**Загальний намір:** Спорт і гуманізація: “Щоб практика спорту завжди була нагодою до братерства і людського зросту”.

**Місійний намір:** Євангелізація – мирянські місіонери: “Щоб Святий Дух підтримував мирян, які звіщають Євангелію в бідніших країнах”.

*Просимо всіх Парафіян приносити продукти для потребуючих, які не псуються (non-perishable) в першу і третю неділю кожного місяця.*

**Holy Fathers of the Six  
Ecumenical Councils**

**Tropar, Resurrectional tone 5:**

Let us the faithful acclaim and worship the Word, \* co-eternal with the Father and the Spirit, \* and born of the Virgin for our salvation. \* For He willed to be lifted up on the cross in the flesh, to suffer death \* and to raise the dead by His glorious resurrection.

**Troparion of Pro. Elijah (Tone 4):** The glorious Elias – angelic in body, pillar of prophets, second herald of Christ – by sending grace upon Eliseus from on high, dispels disease, cleanses lepers, and overflows with healing for those who honour him.

**Glory be to the Father and to the Son, and to the Holy Spirit,**

**Tropar to the Holy Fathers,**

**Tone 8:** Christ our God, You are glorified above all, \* You established our Fathers as beacons on earth \* and through them guided all of us to the true faith. \* Glory to You, most compassionate Lord.

**Now and for ever and ever.**

**Amen.**

**Kondak to the Holy Fathers,**

**Tone 6:** The Son who ineffably shone from the Father \* was born two-fold of nature from a woman. \* Beholding Him, we do not reject the image of His form; \* but depicting it, we revere it faithfully. \* Therefore the Church, holding the true faith, \* kisses the icon of Christ's becoming man.

**Prokimen, Tone 4:** Blessed are You, and praised-worthy, O Lord, the God of our fathers, and glorious is Your name.

**Verse:** In all You have done Your justice is aparent.

**Prokimen, Tone 4:** Blessed are You, and praised-worthy, O Lord, the God of our fathers, and glorious is Your name.

**A Reading from the Letter of St. Paul to the Hebrews (13: 7-16)**

Brethren! Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food, which have not benefited those who observe them. We have an altar from which those who officiate in the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. Let us then go to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we are looking for the city that is to come. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

**Faithful, Tone 4: Alleluia! (3x)**

**Verse:** The God of gods, the Lord, spoke and summoned the earth from the rising of the sun to its setting. (Psalm 49 (50))

**Faithful, Tone 4: Alleluia! (3x)**

**Verse:** Gather to Him His devout ones, who with sacrifice make covenant with Him.

**Faithful, Tone 4: Alleluia! (3x)**

**A reading from the Holy Gospel according to John (17:1–13)**

After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they

have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.

**Communion Verse:** Rejoice in the Lord, O you just; praise befits the righteous (Ps 32:1). Praise the Lord from the heavens; \* praise Him in the highest. \* Alleluia! (3x)

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**The Protection of the Blessed Virgin Mary Parish** welcomes all guests, friends, visiting relatives and Parishioners in celebrating this Divine Liturgy together. May our Lord, through the intercession of the Protectress, the Blessed Mother of God, bless you and your family!

– **Coffee and sweets available following the Sunday Divine Liturgies** in the Fellowship Room. All guests and parishioners are invited.

**TODAY: Sunday, July 20:**

– **Catechism** for Pre-Schooler's during the 10:30 am Divine Liturgy in the Fellowship Room.

– **Bible Studies** after the 8:30 am and 10:30 am Divine Liturgy. (class starts after coffee at 9:40 am and at 12:30 pm).

**Sat. July 26, 6:00 PM –Vespers** in the monastery chapel. (mostly in English)

>> Please, **consider reading the Epistle** during the 8:30 am Divine Liturgy. In order to do so, arrange it either with Fr. Serafym or Gerry Ukrainetz.

**SUNDAY DONATIONS:** July 13, 2014-\$942.00

>> If anyone has a plot available for sale in the Devotion Section of Forest Lawn, kindly call Robert Reavill at 604.420.6700.

>> Two burial plots for sale at Forest Lawn Cemetery in Devotion section. \$12,000 each (negotiable) contact 604-599-7995.

***SPECIAL NOTICE - Do not park in the RESERVED stalls in front of St. Mary's Gardens when you come for the Sunday Divine Liturgy.***

Feel free to submit to the Parish Office the name of anyone who is ill and in need of our prayers. Their names will be included in the list below. These names will remain on the Sick List only until the end of the month, at which time please resubmit names to be included in the next month's list.

**Monthly Intentions of the Holy Father for July**

**Universal Prayer Intention:** "That sports may always be occasions of human fraternity and growth."

**Evangelization Intention:** "That the Holy Spirit may support the work of the laity who proclaim the Gospel in the poorest countries."

**Camp St. Volodymyr:** This marks the 31st year of our Ukrainian Catholic Summer Camp at OAC in Kelowna Sunday, August 17-24. If interested please contact Jennifer Sawka @ [jennsawka@hotmail.com](mailto:jennsawka@hotmail.com) or 604.876.5691 Donations are always greatly appreciated. We are in need to dried goods (rice, pasta, cereals) donations, and treats for children.

**Please remember in your prayers:** Bishop Severian Yakymyshyn, OSBM, Fr. Steven Basarab.

**A reminder to all Parish Organizations:** Please inform the office in writing, the dates of all activities of your organization for the rest of 2014 and for 2015 (at least until June) as the office agenda book needs to be up-dated.

Access news, information, bulletins and events anytime on St. Mary's Ukrainian Catholic Parish website: <http://www.stmarysbc.com/>

St Mary's Ukrainian Catholic Church Vancouver is also on Facebook with links to other parishes around the world.

<https://www.facebook.com/StMarysUkrainianCatholicChurchVancouver?fref=ts>

>> Have you just moved into our parish? Are you registered in this parish? Has your phone number or address been changed? For new parishioners, please let us know who you are so that we can welcome you! Registration forms are available in the parish office. Call the office at 604.879.5830.

**Elijah Elijah (Heb. 'Eliahu, "Yahveh is God"; also called Elijah). By CHARLES L. SOUVAY (*shortened*)**

The loftiest and most wonderful prophet of the Old Testament. What we know of his public life is sketched in a few popular narratives enshrined, for the most part, in the First (Third) Book of Kings. These narratives, which bear the stamp of an almost contemporary age, very likely took shape in Northern Israel, and are full of the most graphic and interesting details. Every part of the prophet's life therein narrated bears out the description of the writer of Ecclesiasticus: He was "as a fire, and his word burnt like a torch" (xlviii, 1). The times called for such a prophet. Under the baneful influence of his Tyrian wife Jezebel, Achab, though perhaps not intending to forsake altogether Yahveh's worship, had nevertheless erected in Samaria a temple to the Tyrian Baal (1 Kings, xvi, 32) and introduced a multitude of foreign priests (xviii 19); doubtless he had occasionally offered sacrifices to the pagan deity, and, most of all, hallowed a bloody persecution of the prophets of Yahveh.

Of Elijah's origin nothing is known, except that he was a Thesbite; whether from Thisbe of Nephtali (Tob., i, 2, Gr.) or from Thesbon of Galaad, as our texts have it, is not absolutely certain, although most scholars, on the authority of the Septuagint and of Josephus, prefer the latter opinion. Some Jewish legends, echoed in a few Christian writings, assert moreover that Elijah was of priestly descent; but there is no other warrant for the statement than the fact that he offered sacrifices. His whole manner of life resembles somewhat that of the Nazarites and is a loud protest against his corrupt age. His skin garment and leather girdle (2 Kings, 1, 8), his swift foot (1 Kings, xviii, 46), his habit of dwelling in the clefts of the torrents (xvii,3) or in the caves of the mountains (xix, 9), of sleeping under a scanty shelter (xix, 5), betray the true son of the desert. He appears abruptly on the scene of history to announce to Achab that Yahveh had determined to avenge the apostasy of Israel and her king by bringing a long drought on the land. His message delivered, the prophet vanished as suddenly as he had appeared, and, guided by the spirit of Yahveh, betook himself by the brook Carith, to the east of the Jordan, and the ravens (some critics would translate, however improbable the rendering, "Arabs" or "merchants") "brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the torrent" (xvii, 6).

After the brook had dried up, Elijah, under Divine direction, crossed over to Sarepta, within the Tyrian dominion. There he was hospitably received by a poor widow whom the famine had reduced to her last meal (12); her charity he rewarded by increasing her store of meal and oil all the while the drought and famine prevailed, and later on by restoring her child to life (14-24). For three years there fell no rain or dew in Israel, and the land was utterly barren. Meanwhile Achab had made fruitless efforts and scoured the country in search of Elijah. At length the latter resolved to confront the king once more, and, suddenly appearing before Abdias, bade him summon his master (xviii, 7, sq.). When they met, Achab bitterly upbraided the prophet as the cause of the misfortune of Israel. But the prophet flung back the charge: "I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim" (xviii, 18). Taking advantage of the discountenanced spirits of the silenced king, Elijah bids him to summon the prophets of Baal to Mount Carmel, for a decisive contest between their god and Yahveh. The ordeal took place before a great concourse of people (see CARMEL, MOUNT) whom Elijah, in the most forcible terms, presses to choose: "How long do you

halt between two sides? If Yahveh be God, follow him; but if Baal, then follow him" (xviii, 21). He then commanded the heathen prophets to invoke their deity; he himself would "call on the name of his Lord"; and the God who would answer by fire, "let him be God" (24). An altar had been erected by the Baal-worshippers and the victim laid upon it; but their cries, their wild dances and mad self-mutilations all the day long availed nothing: "There was no voice heard, nor did any one answer, nor regard them as they prayed" (29). Elijah, having repaired the ruined altar of Yahveh which stood there, prepared thereon his sacrifice; then, when it was time to offer the evening oblation, as he was praying earnestly, "the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (38). The issue was fought and won. The people, maddened by the success, fell at Elijah's command on the pagan prophets and slew them at the brook Cison. That same evening the drought ceased with a heavy downpour of rain, in the midst of which the strange prophet ran before Achab to the entrance of Jezrael.

Elijah's triumph was short. The anger of Jezabel, who had sworn to take his life (xix, 2), compelled him to flee without delay, and take his refuge beyond the desert of Juda, in the sanctuary of Mount Horeb. There, in the wilds of the sacred mountain, broken spirited, he poured out his complaint before the Lord, who strengthened him by a revelation and restored his faith. Three commands are laid upon him: to anoint Hazael to be King of Syria, Jehu to be King of Israel, and Eliseus to be his own successor. At once Elijah sets out to accomplish this new burden. On his way to Damascus he meets Eliseus at the plough, and throwing his mantle over him, makes him his faithful disciple and inseparable companion, to whom the completion of his task will be entrusted. The treacherous murder of Naboth was the occasion for a new reappearance of Elijah at Jezrael, as a champion of the people's rights and of social order, and to announce to Achab his impending doom. Achab's house shall fall. In the place where the dogs licked the blood of Naboth will the dogs lick the king's blood; they shall eat Jezabel in Jezrael; their whole posterity shall perish and their bodies be given to the fowls of the air (xxi, 20-26). Conscience-stricken, Achab quailed before the man of God, and in view of his penance the threatened ruin of his house was delayed. The next time we hear of Elijah, it is in connexion with Ochozias, Achab's son and successor. Having received severe injuries in a fall, this prince sent messengers to the shrine of Beelzebub, god of Accaron, to inquire whether he should recover. They were intercepted by the prophet, who sent them back to their master with the intimation that his injuries would prove fatal. Several bands of men sent by the king to capture Elijah were stricken by fire from heaven; finally the man of God appeared in person before Ochozias to confirm his threatening message. Another episode recorded by the chronicler (II Par., xxi 12) relates how Joram, King of Juda, who had indulged in Baal-worship, received from Elijah a letter warning him that all his house would be smitten by a plague, and that he himself was doomed to an early death.

According to 2 Kings 3, Elijah's career ended before the death of Josaphat. This statement is difficult -- but not impossible -- to harmonize with the preceding narrative. However this may be, Elijah vanished still more mysteriously than he had appeared. Like Enoch, he was "translated", so that he should not taste death. As he was conversing with his spiritual son Eliseus on the hills of Moab, "a fiery chariot, and fiery horses parted them both asunder, and Elijah went up by a whirlwind into heaven" (2 Kings 2:11), and all the efforts to find him made by the sceptic sons of the prophets disbelieving Eliseus's recital, availed nothing.