



Українська Католицька Парафія  
Покров Пресвятої Богородиці

Protection of the Blessed Virgin Mary Ukrainian  
Catholic Parish

550 West 14 Avenue  
Vancouver, BC V5Z 1P6  
E-Mail: office@stmarysbc.com

Phone: 604.879.5830  
Fax: 604.874.2727  
Website: www.stmarysbc.com

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

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**28 червня, 2015**

**Volume 60 No. 26**

**June 28, 2015**

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**Служби Божі/Divine Liturgies**

Неділя/Sunday: at 8:30 am in English  
10:30 am (sung) in Ukrainian

**У Свята/Holy Day of Obligation**  
10:30 am and 7:00 pm

**Щодня/Daily Scheduled**

7:30 am Divine Liturgy in Chapel

**Сповіді/Confessions:** - 15 хвилин перед і  
15 хвилин на початку Служби Божої  
- 15 minutes before and 15 minutes in the  
beginning of the 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 arrangement**

**Funerals - by arrangement**

**оо. Василіяни/Basilian Fathers serving the  
Parish:** - Father Serafym Grygoruk,  
OSBM Administrator Email:  
serh70@outlook.com

**Father Marcos Zubyk, OSBM**

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**Most Rev. Severian Yakymyshyn, OSBM**  
Bishop-Emeritus

**Парафія Покрови Пресвятої  
Богородиці вітає всіх гостей,  
приятелів та парафіян, які беруть  
участь у цій Службі Божі.**

**5-а Неділя Після П'ятидесятниці**

Безсрібників Кира і Івана  
Матей 8:28-9:1



**5th Sunday after Pentecost**

Holy Unmercenaries Cyrus and John  
Mathew 8:28-9:1

**The Protection of the Blessed  
Virgin Mary Parish welcomes all  
guests, friends, and Parishioners  
participating in this Divine Liturgy.**

**5-а Неділя по Зісланні  
Святого Духа**

**Воскресний Тропар, голос 4:**

Світлу про воскресіння розповідь  
від ангела почувши \* і від  
прадідного засуду звільнившись, \*  
Господні учениці, радіючи, казали  
апостолам: \* Здолана смерть,  
воскрес Христос Бог, \* що дає  
світові велику милість.

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

**Воскресний Кондак, голос 4:**

Спас і мій визволитель, \* як Бог, із  
гробу воскресив землян від узів \* і  
розбив брами адові \* та воскрес на  
третій день, як Владика.

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

**Воскресний Богородичний,  
голос 4:** Йоаким і Анна  
народженням Твоїм, Пречиста, \* з  
неслави бездітності, \* Адам же і  
Єва від тління смерті визволилися.  
\* Звільнений від вини за гріхи, Твій  
народ святкує, взиваючи: \* Неплідна  
народжує Богородицю \* і  
кормительку Життя нашого.

**Прокімен, голос 4:** Які величні  
діла Твої, Господи! \* Все премудро  
сотворив Ти. (Пс 104:24, 1)

**Стих:** Благослови, душе моя,  
Господа! \* Господи, Боже мій, Ти  
вельми великий.

**Прокімен, голос 4:** Які величні  
діла Твої, Господи! \* Все премудро  
сотворив Ти.

**ДО РИМЛЯН послання Св.  
Апостола Павла Читання (10:1–10)**

Браття! Бажання мого серця і  
моя молитва до Бога за Ізраїля, щоб  
вони спаслися. Я бо їм свідчу, що  
вони мають ревність Божу, та вона  
не розумна. Не розуміючи Божої

справедливості й шукаючи  
установити свою власну, вони не  
покорилися справедливості Божій.  
Бо мета закону Христос, на  
оправдання кожного, хто вірує.  
Мойсей про праведність, що від  
закону, пише: “Той, хто його  
виконує, буде ним жити.” А про  
справедливість, що від віри, так  
говорить: “Не кажи у твоїм серці:  
Хто зійде на небо?” тобто: Христа  
звести додолу; або: “Хто зійде в  
безодню?” тобто: щоб вивести  
Христа з мертвих. Що, отже, вона  
каже? “Близько тебе слово: в твоїх  
устах і в твоїм серці”, тобто слово  
віри, що його проповідуємо. Бо  
коли ти твоїми устами  
визнаватимеш Господа Ісуса і  
віруватимеш у твоїм серці, що Бог  
воскресив його з мертвих, то  
спасешся, бо серцем вірується на  
оправдання, а устами визнається на  
спасіння.

**Хор, голос 4: Алилуя! (3х)**

**Стих:** Натягни лук і наступай, і  
пануй істини ради, \* лагідності і  
справедливості. (Пс 45:5, 8)

**Хор, голос 4: Алилуя! (3х)**

**Стих:** Ти полюбив правду \* і  
зненавидів беззаконня.

**Хор, голос 4: Алилуя! (3х)**

**ВІД МАТЕЯ Святої Євангелії  
Читання (8:28–9:1)**

У той час, коли Ісус прибув у  
край гадаринський, зустріли його  
два біснуваті, що вийшли з  
гробниць, але такі люті, що ніхто не  
міг перейти тією дорогою. І почали  
кричати: “Що нам і тобі, Сину  
Божий? Прийшов єси сюди, щоб нас  
мучити перед часом?” Оподаль же  
від них паслося велике стадо  
свиней. Біси попросили його: “Як ти

нас виганяєш, пошли нас у оте стадо свиней.” “Ідіть!” — сказав їм. І вийшли з них, і ввійшли у свиней. Тоді то все стадо кинулося з кручі в море й утопилося в хвилях. А пастухи повтікали й, прибігши в місто, все розповіли, й про біснுவатих. Тоді все місто вийшло

Ісусові назустріч і, побачивши його, просили, щоб відійшов з їхніх околиць. Сівши У човен, він переплив назад і прибув у своє місто.

**Причасний:** Хваліте Господа з небес, \* хваліте Його на висотах. \* Аلیلія! (Зх) (Пс 148:1)

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**НИНІ: Неділя, 28 червня:** Кава і солодке після Служби Божої о год 8:30 і 10:30 рано у залі під церквою.

**Вівторок, 23 червня:** 7 год. вечора – Молебень до Серця Христового.

**Четвер, 25 травня:** 7 год. вечора – Молебень до Серця Христового.

**Понеділок, 29 червня:** – Обов’язуюче Свято/Всехвальних і Святих Апостолів Петра і Павла

- 10:30 ранку – Служба Божа у церкві (вечером не буде Служби Божої)

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

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

**Monthly Intentions of the Holy Father for June:** *Universal:* “That immigrants and refugees may find welcome and respect in the countries to which they come”. *Evangelization:* “That the personal encounter with Jesus may arouse in many young people the desire to offer their own lives in priesthood or consecrated life”.

>> **Summer Bible Study Program with Mykhailo Ozorovych!** Understanding the Gospel of John. Each session is from 9:30–10:30 am and includes a short prayer service, reading and discussing sections of the Gospel of John, Q&A, coffee and cookies.

**\*Teens and Young Adult Group (14–18 years old):** Every Wednesday & Friday beginning on 8 July and ending on 29 July; attend Divine Liturgy at 8:30 at Holy Eucharist Cathedral and then come for the Bible Study at the Bishop Jerome Eparchial Centre (502–5th Ave New Westminster);

**\*Adult Group (19 years and older):** Every Tuesday & Thursday beginning 7 July and ending on 30 July; attend Divine Liturgy at 8:30 at Holy Eucharist Cathedral and then come for the Bible Study at the Bishop Jerome Eparchial Centre (502–5th Ave New Westminster).

Please register by email to: [mykhailo.oz@gmail.com](mailto:mykhailo.oz@gmail.com) or phone to the Eparchy Chancery 606.524.8824 and confirm your attendance by June 30th.

**Fifth Sunday after Pentecost  
Resurrectional Tropar, 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."

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

**Resurrectional Kondak, Tone 4:**

My Savior and Deliverer from the grave as God has raised out of bondage the children of earth and shattered the gates of Hades; and as Master, he rose on the third day.

**Now and for ever and ever.**

**Amen.**

**Resurrectional Theotokion,**

**Tone 4:** By your birth, O Immaculate One, Joachim and Anna were freed from the reproach of childlessness, and Adam and Eve from the corruption of death. And your people, redeemed from the guilt of their sins, celebrate as they cry out to you: "The barren one gives birth to the Mother of God and nourisher of our life."

**Prokimen, Tone 4:** How great are Your works, O Lord; You have made all things in wisdom. (Ps. 104:24, 1)

**Verse:** Bless the Lord, O my soul; O Lord my God, You are exceedingly great.

**Prokimen, Tone 4:** How great are Your works, O Lord; You have made all things in wisdom.

**A Reading of St. Paul's Letter to the Romans (10:1-10)**

Brethren, my heart's desire and prayer to God for them is that they may be saved. I can testify that they have a zeal for God, but it is not

enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. For Christ is the end of the law so that there may be righteousness for everyone who believes. Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "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, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

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

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

**Faithful: Alleluia! (3x)**

**Verse:** You have loved justice and hated iniquity. (Ps. 45:5, 8)

**Faithful: Alleluia! (3x)**

**A Reading of the Holy Gospel according to Matthew (8:28-9:1)**

At that time, as he (Jesus) came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. Suddenly they shouted, "What have

you to do with us, Son of God? Have you come here to torment us before the time?" Now a large herd of swine was feeding at some distance from them. The demons begged him, "If you cast us out, send us into the herd of swine." And he said to them, "Go!" So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. The swineherds ran off, and on going into the town,

they told the whole story about what had happened to the demoniacs. Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And after getting into a boat he crossed the sea and came to his own town.

**Communion Verse:** Praise the Lord from the heavens; \* praise Him in the highest. \* Alleluia! (3x)

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**TODAY: Sunday, June 21: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies** in the Fellowship Room. All guests and parishioners are invited.

>> **Bible Study** is after both Divine Liturgies (at 9:40 AM and at 12:30 PM)

**Tuesday, June 30:**

- 7:00 PM - Moleben to the Sacred Heart of Jesus in church.

**Friday, July 3: First Friday**

- 7:00 PM - Divine Liturgy in church.

**Sunday, June 28:** - Bible Study is after both Divine Liturgies. Please, join us.

**Monday, June 29:** - **Holy Day of Obligation/Feast of Saints Peter and Paul**

- 10:30 AM - Divine Liturgy in church. (Please, note that the 7:00 PM Div. Liturgy was cancelled.)

**SUNDAY DONATIONS: June 14/15-\$1524.00**

>> **The St Mary's team for the RELAY for LIFE** cancer walk would like to sincerely thank all parishioners, family and friends who supported us by attending the RELAY and/or donating to the cause where we raised \$11 534. Our team was honoured with a 10 Year Anniversary award for having raised over \$100 000 from 2005-2015

>> **The following Amendments to The Protection of the Blessed Virgin Mary Ukrainian Catholic Parish Constitution** (St Mary's Ukrainian Catholic Parish) were passed at the Parish Council Meeting on June 8, 2015 for the purpose of continuing and improving the management and affairs of the Parish.

Chapter V: Meetings. Article 1: Annual General Parish Meeting

Section 1: An Annual General Meeting of the Parish shall be called in the last two (2) months of the year (November or December)

*Reason for change: Our current Parish Constitution says "...shall be called in the first two months of a new calendar year" (January or February)*

Chapter 9 Rules of Order. Article 3 Fiscal Year

Section 1: The fiscal year shall be from October 1<sup>st</sup> to September 30<sup>th</sup> inclusive.  
*Reason for change: Our current Parish Constitution says "The fiscal year shall be from January 1<sup>st</sup> to December 31<sup>st</sup> inclusive.*

The following Amendment to The Protection of the Blessed Virgin Mary Ukrainian Catholic Parish Constitution (St Mary's Ukrainian Catholic Parish) were passed at the Parish Council Meeting on June 8, 2015 for the purpose of continuing and improving the management and affairs of the Parish has been added.

Article 3 Elected Members. Section 9.1

Parish Council member who is absent for three (3) consecutive meetings in any one year without reasonable explanation may be removed from office by a resolution passed by 75% of the remaining Parish Council members.

*Reason for the addition: Parish Council members are elected by the Parishioners to perform their duties of office and participate in the pastoral and economic matters of the parish and should be present at monthly meetings.*

*The new by-laws or changes in the old by-laws passed during the current year shall be reported by the Chairperson at the next Annual General Meeting and will be added to the Constitution.*

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### **Blessed Vasyl Velychkovsky (1903–1973)**

Vasyl Vsevolod Velychkovsky was born on 1 June 1903 in Stanislaviv (now Ivano–Frankivsk) to a family of the Velychkovsky's and Teodorovych's, both of which had had a long tradition of priests in their families. Vasyl's parents, Volodymyr and Anna, brought up their children in a spirit of Christian devotion. That is why Vasyl had a desire to work for the salvation of souls since his very childhood.

Vasyl Velychkovsky received his gymnasium education in the town of Horodentsi. Being an ardent patriot, the fifteen–years–old gymnasium student joined the Ukrainian Galician Army to fight for the independence of his motherland during World War I. After his safe return from the army in 1920, Vasyl Velychkovsky entered the Lviv seminary. In 1924, he was ordained a deacon by Metropolitan Andrei Sheptytsky. It was at that time that Velychkovsky discovered his monastic vocation. With assistance from his aunt Monica, he joined the Redemptorist novitiate and a year later, on 29 August 1925, he professed the vows of poverty, chastity and obedience. Since Velychkovsky had already completed his theological studies, he was ordained a priest by Bishop Y. Botsian immediately after completing the novitiate, on the 9th of October of the same year.

From the very beginning of Fr. Velychkovsky's monastic life, his superiors noticed his talent as a missionary. In order to develop this talent, Fr. Velychkovsky spent two years teaching at the Redemptorist gymnasium "Juvenate". He was also sent to Stanislaviv to conduct missions together with his more experienced confreres. This was the beginning of Fr. Velychkovsky's apostolic work, which lasted for 20 years – until the beginning of the persecution of the Ukrainian Greek Catholic Church.

On 16 November 1928 Fr. Velychkovsky arrived at the Redemptorist monastery in Kovel. There, he immediately became involved in missionary work among the Galician settlers, scattered throughout the Volyn, Pidliashshia, Kholm and Polissia regions, who had departed from the Greek-Catholic Church and joined the Russian Orthodox Church. Along with this work among the Galician settlers, Fr. Velychkovsky also organized missions for the local population of Volyn, Polissia, and Belarus. Using financial support from Metropolitan Sheptytsky and other sponsors, he founded several churches and chapels. In 1935 Fr. Velychkovsky returned to the Stanislaviv monastery and became superior there.

In 1941, on Metropolitan Sheptytsky's request, Fr. Velychkovsky departed for Central Ukraine to work with the Orthodox Ukrainians of Kamianets-Podilsky. However, the pro-Ukrainian activities of the new priest caused suspicion among the Germans who had recently occupied the town. Just three days after his arrival, Fr. Velychkovsky was accused of cooperating with Ukrainian national resistance organizations and was ordered to leave the town in twenty-four hours. He moved to Ternopil and became a superior of the Dormition church monastery in that town.

Having seized Galicia for the second time in 1945, the Soviet regime in just one night of 10-11 April arrested representatives of the entire Greek-Catholic hierarchy. On 26 July 1945 Fr. Vasyl Velychkovsky was arrested in Ternopil - "for anti-Soviet propaganda". During the interrogation he was offered the option of joining the Russian Orthodox Church in exchange for his freedom. The answer was: "Never!" Later Fr. Velychkovsky was transferred to Kiev prison, where the investigation of his case lasted for almost two years. Finally, the Kiev regional court sentenced him to death - for two anticommunist phrases ("red horde" and "red gang") which occurred in a pocket calendar issued by Fr. Velychkovsky in Stanislaviv in 1939.

During the three months spent in a death row cell, Fr. Velychkovsky continued performing his duties of a priest. He taught prisoners to pray; he instructed them on the truths of Christian faith, and prepared them for receiving the Holy Sacraments. He led them to the doors of heaven. Finally, the night came when the guards led Fr. Velychkovsky out of his cell. However, they did not go downstairs, to the place of execution, but upstairs, to the office of the prison administration. There, Fr. Velychkovsky was informed that his death sentence was changed to a ten-year prison term.

In the first two years of his term Fr. Velychkovsky was in a prison camp in the Kirovsk region; later, he was transferred to the Vorkuta mines. Despite the exhausting work, Fr. Velychkovsky celebrated the Liturgy almost every day - using tins for liturgical accessories. "That tin" - says Metropolitan Hermaniuk - "was his chalice, his discos, his altar, his church ... and nothing was able to destroy his church, for it was [based on his] strong conviction and God's grace". Several months before his release, Fr. Velychkovsky's fellow prisoner friends managed to arrange for him to work in the prison hospital rather than in the

mines. This change saved his life – for his health had been ruined by ten years of imprisonment and exhausting labour. On 9 July 1955 Fr. Velychkovsky was released and returned to Lviv.

During the period of the Greek–Catholic Church's underground existence he was not afraid to celebrate daily Liturgy, to conduct spiritual exercises, and to provide spiritual leadership for many devoted Christians. In 1959 the Apostolic See appointed Fr. Vasyl Velychkovsky a bishop of the "Silent Church"; because of a complicated situation in the Soviet Union, his Episcopal ordination became possible only four years later.

The ten–year–long imprisonment did not "correct" or change Bishop Velychkovsky. He continued "spreading anticommunist propaganda among the people, did not participate in socially–useful work, did not perform the duties of a Soviet citizen; he wrote a book about the icon of Our Lady of Perpetual Help, wherein attempts were made to prove through specific examples that atheists cannot be good citizens; he listened to Vatican radio broadcasts". This list was sufficient to justify a new arrest of Bishop Vasyl Velychkovsky on 2 January 1969. This time the imprisonment lasted for three years; the term was served in Kommunarsk near Donbass and was the cause of a severe heart disease for Bishop Velychkovsky.

On 27 January 1972 the second term of imprisonment was over. This time bishop Velychkovsky was not allowed to return to Lviv; instead, he was sent to Yugoslavia for "recreation". He used this opportunity to visit his sister in Zagreb and then Bishop Velychkovsky departed for Rome, where he met Patriarch Josyf Slipyj. He also had a private conversation with Pope Paul VI. Shortly afterwards, following the invitation of Metropolitan Maxim Hermaniuk, Bishop Velychkovsky visited Canada.

Unfortunately, his visit of the Ukrainian Diaspora in Canada did not last for long. On 30 June 1973 Bishop Velychkovsky died at the age of 70 having served as a bishop for 10 years. Although his heart became silent in his body, it continues to sound in our souls: *"Fear none of those things which thou shall suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life"* (Rev 2,10).

Taking into account the testimonies of Bishop Vasyl Velychkovsky's virtuous life, and particularly his endurance, courage and faithfulness to Christ's Church during the period of persecution, the beatification process was started on the occasion of the Jubilee Year. On 2 March 2001 the process was completed on the level of eparchy, and the case was handed over to the Apostolic See. On 6 April 2001 the theological committee recognized the fact of bishop Velychkovsky's martyrdom. On 23 April his martyrdom was verified by the Assembly of Cardinals, and on 24 April 2001 Most Holy Father John Paul II signed a decree of beatification of Bishop Vasyl Velychkovsky, a blessed martyr of our Christian faith.

<http://www.sspp.ca/Velychkovsky.htm>