



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."*

24 листопада, 2013

Volume 58 No. 47

November 24, 2013

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

7:30 am Matins in church

8:15 am Div. Lit. in church

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

Сповіді/Confessions:

- 1/2 години перед Службою Божою
- 1/2 hour *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 made at least six
months in advance.**

Funerals by arrangement in the Parish Office

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

- Father Serafym Grygoruk, OSBM,
Administrator

Email: serh70@outlook.com

- Most Rev. Severian Yakymyshyn, OSBM
Bishop Emeritus

**27-а Неділя
Після Зіслання Святого Духа
Лука 13:10-17**



**Twenty-seventh Sunday
after Pentecost
Luke 13:10-17**

Welcome to all parishioners and
visitors. Please introduce yourselves to
Father Serafym following the Divine
Liturgy.

Парафія Покрова Пресвятої Богородиці вітає всіх гостей, приятелів та рідних, які зійшлися сьогодні разом брати участь в цій Службі Божій. Нехай наш Господь через заступництво Покрова Пресвятої Богородиці благословить Вас і Вашу родину.

Місячний намір Святішого Отця Папи Римського – на Листопад

Загальний намір: Священики в труднощах. Щоб священики в труднощах знайшли в своєму терпінні потіху, підтримку в своїх сумнівах і підтверження в своїй вірі.

Місійний намір: Континентальна місія в Латиській Америці. Щоб континентальна місія мала як плід висилку місіонерів Латинської Америки іншим Церквам.

- **Кава і солодке сьогодні після недільних Служб Божих у вітальні під церквою.**
- **Тропарі і читання в кремівій книжці на стор. 7 і 8.**

Спеціальне прохання: після закінчення Служби Божої просимо закрити молитвенники і співаники і поставити їх на відповідне місце. Також просимо не залишати бюлетенів і других матеріалів в лавках.

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

Сьогодні: Неділя, 24 Листопада:

- Після Служби Божої о год. 10:30 рано, відправиться **Панахида** за всіх, що трагічно загинули в Голодоморі (1932–1933).
- **Парафіяльна Катехитична програма** під час Служби Божої в 10:30 рано у вітальні під церквою.

Четвер, 5 Грудня: – 7 вечора – **Поширення зрозуміння віри** у вітальні під церквою.

П'ятниця, 6 Грудня: Перша П'ятниця

- 8:15 ранку – Служба Божа, після якої Молебень до Серця Христового.

Субота, 7 Грудня:

- 10:00 ранку – Поминальна Служба Божа і Панахида за упокій душі **Анни Керов** у сороковий день її смерті.

Спеціальна збірка для потерпілих від тайфуну Гайян – Збірка призначена для придбання найнеобхіднішої їжі, води та забезпечення терміновим помешканням тих, які постраждали від стихії.

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 our Blessed Lady, the Mother of God, bless our Parish and grant harmony to all members, you our faithful Parishioners and your family!

SUNDAY DONATIONS: Nov. 17, 2013 – \$1155.00

Monthly Papal Intentions for November

General Intention: People in Despair – Suffering Priests – That priests who experience difficulties may find comfort in their suffering, support in their doubts, and confirmation in their fidelity.

Missionary Intention: World Mission Day – Latin American Churches – That as fruit of the continental mission, Latin American Churches may send missionaries to other Churches.

- **Coffee and sweets available following the Sunday Divine Liturgies** in the Fellowship Room. All guests and parishioners are invited.
- **Tropar, Kondak & readings** in the cream booklet pages 7 and 8.

A SPECIAL REQUEST: At the conclusion of each Divine Liturgy, please close all Liturgy and hymnbooks and return them to their proper place. Also, please do not leave any church bulletins or other reading material in the pews.

TODAY: Sunday, November 24:

- Following the 10:30 am Divine Liturgy, there will be a **Panachyda** for the victims of Holodomor (1932–1933).
- **Catechism** for Pre-Schooler's during 10:30 am Divine Liturgy in the Fellowship Room.

Wednesday, November 28:

- Cabbage roll session at 8 am. For more info.: call Henriette at 604.291.0087.

Thursday, December 5: Study sessions on “THE CREED” (our Faith) at 7 pm in Fellowship Room.

Friday, December 6: First Friday

- 8:15 am Divine Liturgy followed by Moleben to the Sacred Heart of Jesus.

Saturday, December 7:

- 10:00 am – Memorial Divine Liturgy and Panachyda for the repose of the soul of **Anne Carrow** on the fortieth day of her passing.

Glory to Jesus Christ!

Dear Faithful of the Eparchy of New Westminster,

We have all seen the images on television of devastation in the Philippines from the horrific typhoon Haiyan that struck those islands. We certainly want to pray for all the victims as well as the survivors of the storm in the Philippines. We unite our prayers with all the Filipinos in Canada who are struggling with what has happened in their homeland. Our Eparchy wants to show solidarity for the people who have lost so much in the Philippines. Therefore, I am announcing that this Sunday a special collection be made in favour of helping the victims who lost so much. Cheques should be made payable to your local parish and any cheques more than \$20.00 will receive a tax receipt from your parish. Once the money has been collected at the parish level a cheque from your parish should be sent to the Eparchy of New Westminster and the Eparchy will send the entire amount to Caritas Canada (Canadian Catholic organization for Development & Peace) for its relief work in the Philippines. I would request that the cheque from the parishes arrive no later than 27 November so that we could get these monies as soon as possible to Caritas Canada. Donations made to Development and Peace for relief efforts are eligible for the matching fund program announced by the Canadian government. Donations will be matched until December 9th, 2013. Caritas Nassa, one of Development and Peace's main partners in the country, is already coordinating the distribution of food and shelter for victims of this catastrophe.

Development and Peace also has programs in Tacloban City in Leyte Province, one of the most affected areas, and has been in contact with its partners there to assess the needs and develop a response.

Let's remember in our prayers our brothers and sisters in the Philippines and also our neighbours who are Filipinos in Canada.

With assurances of my prayerful best wishes and Episcopal blessing,

+Ken, Eparch of New Westminster (13 November 2013)

Canadian Red Cross First Aid

Emergency Child Care First Aid & CPR/AED is a one-day course for parents and caregivers of children covering skills needed to recognize, prevent and respond to airway, breathing and circulation emergencies. The course covers first aid for respiratory and cardiac arrest, sudden medical emergencies, childhood illnesses, head and spine injuries, wound care and poisons. Cost: \$90 (includes manual & certification). **Vancouver Location:** Saturday, December 7, 9 am – 5 pm @ St. Stephen's United Church, 7025 Granville Street in Vancouver. Info/registration: 604-988-8835 or email susancowan@telus.net

SPECIAL NOTICE – Do not park in the RESERVED stalls in front of St. Mary's Gardens when you come for the Sunday Divine Liturgy. Your car can be towed.

When you donate towards the Deacon, Lector vestments, you will be remembered in the prayers of the Lector/Deacon during every Liturgy. We have now received the two green Deacon vestments at a cost of \$550/each plus shipping.

Your donation is greatly appreciated. May the Mother of God continue to intercede for you before the throne of our Heavenly Father!

DONATIONS: from the previous list \$291.40.

DONATIONS: Bessie Lashin 100.

Total donations to date for the green Deacon Vestments: 391.40.

We have also received a special **anonymous donation of \$1,576.40** to cover the cost for: 8 Acolyte Black Cassocks, two Acolyte Procession Candles, and a decanter to be used for special Eucharistic celebrations.

Thank you to all donors for your gracious donations for the vestments that we have received and blessed and for those we are waiting for and will bless when they arrive. May the Blessed Virgin Mary, Mother of God, our Protectress, intercede for you and obtain for you the graces for you and your family – for your health and for your daily lives.



Prayer to St. Joseph for God's Blessing upon our Parish, our families and each member of our Parish

St. Joseph, guardian of Jesus and chaste husband of Mary, you passed your life in loving fulfillment of duty. You supported the holy family of Nazareth with the work of your hands. Kindly protect our fathers who trustingly come to you. You know their aspirations, their hardships, and their hopes. They look to you because they know you will understand and protect them. You too knew trial, labour and weariness. But amid the worries of material life your soul was full of deep peace and sang out in true joy through intimacy with God's Son entrusted to you and with Mary, his tender Mother. Assure those you protect that they do not labour alone. Teach them to

find Jesus near them and to watch over them faithfully.

YEAR OF FAITH – Heavenly Father, we ask for Your blessings as we celebrate this Year of Faith that we may deepen our personal encounter with Christ, that we may be more able to share our faith with those around us; to share our love for the Church and its people as Christ showed His love for us. By this, we renew our baptismal call by living out our daily moments with faith, hope and love. We ask through the prayers of the Most Holy Mother of God and all the saints. Amen.

PRAYER FOR VOCATIONS - Almighty and Merciful God, Inspire those You have chosen to hear and answer Your call to the Priesthood and Religious Life. Give them the courage to be the prophets for our times. Give them the wisdom and openness to live their personal call. Give them the strength to be ready witnesses of Your love and care for the world. May they find support and encouragement in our words and in our prayers. Through the intercession of Mary, the Mother of God and all the Saints. Amen.

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.

Please remember in your prayers: Bishop Severian Yakymyshyn, OSBM, Fr. Josaphat Tyrkalo, OSBM, Fr. Steven Basarab, Mary Balsevicius, Joseph Bayduza, Frances Bethune, Elizabeth Duda, Mary Earl, Catherine Hladij, Alice Humenick, Bohdan Karpinski, Emily Kuzyk, Bodzie and Shirley Lawryshyn, Ben Marchinkow, Василь Марусяк, Joseph Nadelko, Roma Nowakowski, (Bishop Ken's mother), Orest Obuck, Mary Scott, Dave Shelast, Tiny Zarski.



PRAYER FOR A VIBRANT PARISH

O God, Creator of Heaven and Earth! Because of your indescribable love for us, you sent your Only-Begotten Son, Our Lord and Saviour, Jesus Christ – The Way, The Truth, and The Life – and our Salvation. In His name, we turn to You. Strengthen our hearts and minds in Christian love and in unity of purpose as we strive to build a Vibrant Parish. Give us the grace to model our lives according to the Word of God. Instill in us the desire to pray and to celebrate the Holy Mysteries as one Christian Family in our Parish Community. Inspire us to follow Your great command to be a servant to the less fortunate among us! Grant this, O Lord, through the mercies and love for mankind of Your Only-Begotten Son with whom You are blessed, together with Your All-Holy, Good and Life-Giving Spirit, now and for ever and ever. Amen!

The Ukrainian Catholic Eparchy of New Westminster is pleased to be launching its annual Christmas Fundraising Appeal. The initiative is set out by the Eparchy to encourage children and parishioners to take part in a global fundraising program sponsored by Caritas Ukraine, entitled “**Christmas Candle**” or “**Різдвяна свічка**”. In Ukraine, the Christmas Candles are handmade by people with special needs, and distributed at the start of the Christmas Fast (or Pylypivka) through Parishes in Ukraine with the hope that the candles will be a part of the Christmas celebrations. The Funds collected by the regional Lviv Caritas branch, which we are working with, are used to help needy, disadvantaged, disabled and orphaned children.

These special Christmas Candles will be available starting in early December at all of the parishes in the Eparchy of New Westminster. Please consider supporting them with a minimum donation of \$5 per candle and lighting them as part of your Christmas Eve celebrations. 100% of the proceeds go to Caritas Ukraine, which is an organization that is supported and approved by His Beatitude Sviatoslav Shevchuk and His Excellency Bishop Ken Nowakowski. Please consider helping in our Eparchial mission to help disadvantaged children in Ukraine. For more information, please contact Dana Lupynis at 604.274.8631 or email nweparchy.christmascandle@gmail.com.



Можна замовити за \$15.00, книжку КАТЕХИЗМ – “ХРИСТОС – НАША ПАСХА”

КАТЕХИЗМ УГКЦ – ХРИСТОС – НАША ПАСХА

Львів – Видавництво “Свічадо” 2010

ЧАСТИНА 1: ВІРА ЦЕРКВИ

0.6.1.1.3. Боже Провидіння

123 Бог, згідно зі Своїм задумом, діє у світі, підтримує світ у існуванні і провадить його до звершення. Це Боже діяння називаємо Божим Провидінням (Промислом). Боже Провидіння полягає в благодатному “передбаченні” та “предвічній раді” Отця, Сина і Святого Духа¹; воно є волею Бога про світ і визначає звершення світу: “Ти Твоєю владою держиш створіння і Твоїм Промислом будуєш світ.”² Це значить, що й у світі, і в нашому житті нема випадковостей чи другорядностей. Віра дає змогу побачити діяння Божого Промислу в конкретних життєвих обставинах.

*“Тебе ж хвалять ангели, архангели, престולי, господьства, начала, влади, сили і багатоокі херувими; перед Тобою навкруги стоять серафими”
(Анафора святого Василія Великого)*

¹ ДІОНІСІЙ АРЕОПАГІТ, *Про небесні імена* V, 8; ЙОАН ДАМАСКИН, *Про православну віру* 1,9.

² *Требник*, Чин Великого освячення води, молитва третя.

³ МАКСИМ ІСПОВІДНИК, *Питання до Талассія*, 35.

0.6.1.2. Видимий і невидимий світ

- 124 Символ віри вказує на два виміри сотвореного Богом світу – видимий і невидимий. Про поєднання у творінні всього видимого і невидимого навчає святий Максим Ісповідник. Він, спираючись на слова святого апостола Павла про те, що “усе” було Христом і для Христа створене (див. Кл. 1, 16–17), під отим “усе” розуміє видиме земне і невидиме небесне, видиме людське і невидиме ангельське. Христос, воплотившись, нерозривно поєднався з творінням у “тілі і крові” Його людської природи³. Усе творіння, видиме і невидиме, існує не завдяки власній природі, а завдяки діянню Божого Сина.
- 125 Ангели, небесні безтілесні істоти (духи),⁴ бмають буття з волі Отця, вводяться в буття дією Сина і звершуються в бутті присутністю Святого Духа.”⁵ Бог як найвищий Ум створив ангельські уми, зробив їх причасниками невимовної Божої слави, уклав їхнє нетлінне єство. Ангели – світила, що відбивають світло Боже; вони прийняли від першого Життя життя вічне, споглядаючи вічну Славу і Премудрість, і тому повні світла, як дзеркала.⁶
- 126 Існування невидимого світу ангелів свідчить про багатство й розмаїття сотвореного Богом світу. Видиме й невидиме належить до одного творіння, яке Бог бачить “добрим”. Як особи люди й ангели мають можливість будувати особові, духовні відносини з Богом і між собою: “Днесь горнє з долішнім празнує, і долішне з горнім разом розмовляє.”⁷
- 127 Анафора святого Василія Великого згадує дев’ять ангельських чинів: “Тебе ж хвалять ангели, архангели, престולי, господьства, начала, влади, сили і багатоокі херувими; перед Тобою навкруги стоять серафими”. Ангельські чини названі “хорами” через сопричастя з Богом і між собою. Ангели безнастанно возносять “хвалу Богові” – перебувають у світлі Божої слави.
- 128 У Святому Письмі ангели являють Божу присутність у світі, звіщаючи людям Божу волю. Деяких із них Святе Письмо називає на ім’я: Михаїл (див. Од. 12:7; див. Юд. 1:9), Рафаїл (див. Тов. 12:15), Гавриїл. (див. Лк. 1:19:26) Ангели допомагають людям у духовному зростанні.(див. Євр. 1:14) Передання Церкви навчає про те, що Бог дарує кожній людині ангела-хоронителя: “Ангелів поставив ти хоронителями”⁸. Єдність

³ МАКСИМ ІСПОВІДНИК, *Питання до Талассія*, 35.

⁴ *Молитовник «Прийдіте, поклонімся»*, Молитви на кожний день, Неділя: *Молитва до Пресвятої Трійці*.

⁵ ВАСИЛІЙ ВЕЛИКИЙ, *Про Святого Духа*, 16, (т. I, ст. 607) PG 32, col. 136 AB.

⁶ *Октоїх*, глас 1, понеділок, Утренья, канон безтілесним силам, тропарі пісні 7, 8.

⁷ *Требник*, Чин Великого освячення води, молитва друга.

⁸ *Анафора Літургії святого Василія Великого*

видимого і невидимого творіння – ангелів і людей – виявляється в Божественній Літургії, коли земне виражає небесне і люди співслужать з ангелами: “Ми херувимів тайно являємо і животворящій Тройці трисвяту пісню співаємо [...]: Свят, свят, свят Господь Саваот, повне небо і земля слави Твоєї. Осанна на висотах. Благословенний, Хто йде в ім’я Господнє.”⁹

“Ти бо створив людину, взявши порошок із землі” (Анафора святого Василія Великого)

0.6.1.3 Людина – вінець творіння

129 “Господи [...], що той чоловік, що згадуєш про нього, або людська істота, що про неї дбаєш? Мало чим зменшив Єси його від ангелів, славою й честю увінчав його. Поставив його володарем над творами рук Твоїх, усе підбив йому під ноги” (Пс. 8:2:5–7). Такими словами Святе Письмо оспівує людину. Господь Бог поставив людину володарем творіння: “Нехай вона [людина] панує над рибою морською, над птаством небесним, над скотиною, над усіма дикими звірями й над усіма плазунами, що повзають на землі.” (Бут. 1:26)

130 Протягом “шести днів» Бог творить світ, готуючи його для людини: “Неприродно було начальникові з’явитися раніше від підлеглих; але після того, як було підготоване володіння, слід було показати й царя.”¹⁰ Створюючи людину, Бог увінчує нею творіння: “У чому велич людини? Не в схожості до створеного світу, а в тому, щоб бути на образ єства Творця.”¹¹

131 На цій підставі Григорій Ніський навчає: “Гідність людини вища від її буття [...], оскільки вона вільно, повновладно управляє своїми бажаннями.”¹² Гідність людини – в образі Божому. Сам Господь оберігає непорушною гідність людини та піклується нею: “Хто ще, крім Мене, вірніше служить тобі? Тобі все творіння для служіння я сотворив. Небо і земля тобі служать; небо вологою, а земля плодами. Для тебе сонце світить і гріє, місяць із зорями ніч освітлює! Для тебе хмари дощем землю напоюють і земля, служачи тобі, зрошує всіяку траву й дерево плідне! Для тебе ріки приносять рибу, а пустелі живлять тварин.”¹³

⁹ Пор.: *Службник*, Божественна Літургія святого Йоана Золотоустого, Херувимська пісня, анафора.

¹⁰ Григорій Ніський, *Про устрій людини*, 2, 132 (т. I, ч. I, ст. 84)

¹¹ Григорій Ніський, *Про устрій людини*, 16, 177 (т. I, ч. I, ст. 137)

¹² Григорій Ніський, *Про устрій людини*, 3-4 (т. I, ч. I, ст. 86-88) : PG 44,260.

¹³ Кирило Турівський, *Слово про розслабленого*.

BAZAAR NEWS – PARISH BAZAAR – NOVEMBER 30, 2013

Doors open – 11 am to 7 pm

Your help is needed and greatly appreciated

We also need your help before and during the bazaar

Наш Парафіяльний Базар зближається чим–раз ближче. Базаровий Комітет ласкаво просить Вас, якщо Ви приготівляєте консерви цього літа, то просимо зробіть декілька “екстра” на наш Базар. Ваша поміч буде оцінена.

- 1. The Bazaar “Preserves and Baking” Committee** is requesting any extra **preserves** that you will be making over the summer. Please bring as many as you can spare to the Auditorium kitchen on Tuesdays. They will be sold **at our Parish Bazaar**. Your help is greatly appreciated.
- 2. “Home baking” Committee** is looking for your baking to help stock the sales shelves with brownies, breads and buns, pies, cakes, cinnamon buns, cookies and any other baking that does not include fillings such as cream or cheese or other dairy products.
- 3. The Bazaar “Silent Auction” Committee** is asking for **donations** of many things: ie: Hockey tickets, dinners for two, wine box, etc. to be bid on **at the Silent Auction**. Please bring them as soon as possible to the Parish Office or to **Barbara Ballhorn**. Contact her for more information at **(604) 732–3166**.
- 4. The Bazaar “Paper Lottery” Committee** is asking for **donations of new items for children and adults for their booth**. For more information, **contact Pat Oleksiew** at **(604) 278.1429**.
- 5. The Bazaar “Crafts” Committee** is asking for **items for the Crafts Corner**; such as small wooden ornaments or boards, knitting, home decorated aprons and other such useful items, and things for scrapbooking. For more information, **contact Pat Sorochuk** at **(604) 433–0661**.
- 6. The Bazaar “Rummage Sale” Committee** need items for the **Rummage Sale** such as clean slightly used clothing, clean kitchen utensils (pots and the like), household items (picture frames, ornaments and the like). Drop them off Tuesdays in the Auditorium. We will not accept used TVs, electronic devices, big living room furniture, or any other item that can carry unwanted creatures. For more information, **contact Anne Gully** at **(604) 437–8484**.
- 7. Donations for “Raffle Prizes” Committee** need small new items to put into Raffle Baskets. For more information **call Olga Kochan** at **(604) 274–9804**.
For any other information call the Parish Office or Dr. Michael Myckatyn, Bazaar Chairperson, so that we can direct your call to the right person.

The Mind Works on Infinity (by Frank Sheed)

(iii) Infinite activity and changelessness

We have seen God as infinite and utterly changeless; and these two ideas might tend to combine in our minds in a concept of infinite stagnation. But God is alive, and life is activity; and God is infinite, so that His activity is infinite too. Thus we are in the presence of two truths about God, that He is infinitely in action and utterly immutable. Both truths are certain, yet it is immeasurably difficult for minds like ours to see how they can be reconciled. In all our experience of activity, change seems to be of activity's very essence. Certainly it is of no use to call upon the aid of imagination. Imagination can furnish no picture at all in which these two elements are happily combined for our comfort. If we are to make anything of them at all, the mind must be prepared to strip away every vestige of the effect that its long immersion in time and space has had upon it. We shall never wholly succeed, of course; but we shall go far enough to be able to see what further road lies ahead, and why we cannot yet tread that further road—far enough to see how the difficulty of reconciling these two truths lies not in the truth but wholly in us.

Let us at least make a beginning, some first steps in the knowledge of God's activity. God is not simply something but Someone. He is personal; that is, He knows and loves. Therefore we can see that His activity will be personal activity, His life will be a life of knowing and loving, knowing infinitely, loving infinitely. In our thought of God's activity, we very naturally tend to think first of His actions in relation to the universe and so to us. Indeed we tend to think of these not only first but pretty much exclusively. It is something of a wrench to realize that we do not belong essentially to God's life and activity at all—it is of *our* essence that He acts upon us, but not of His. It is not mere crudity to say that running the universe is God's hobby, not His real life. We must of course study closely God's dealings with us; but we must not stop there. We must also study Who and What that God is who thus deals with us. Otherwise we shall fall short not only in our understanding of God, but also, as a consequence, in our understanding of His dealings with us. One result not infrequently observed of this concentration upon God's Providence and neglect of God is a tendency to figure God's activities as one's own action, to assume that He acts as one would act oneself, to read His purposes as one would read one's own, and indeed to be prepared to play Providence oneself on occasion. Religious people are in a certain danger of talking of their own will as if it must be God's will and, in that misapprehension, forcing it upon others. Nothing is so strong a safeguard against this silliness as a grasp of the nature of God in Himself.

Here, then, we shall concentrate upon God's own life, so far as we can come to any knowledge of it. It is a life of knowing infinitely and loving infinitely. The innermost secrets of the personal life of God remain to be considered in the light of the revelation given to us by Christ our Lord. Here we shall consider them only in relation to our present problem, which is to see how infinite activity can be one thing in God with His changelessness. At this first level we can see that the combination of these two truths means that God knows infinitely and loves infinitely, and that these two infinite activities imply no faintest shadow of change within Himself. In one way we can see it simply enough. Change would imply either that some new element, which had not been there before, entered into His knowing or His loving; or that some element, which had been there,

ceased to be there. But His knowing and His loving are in their very being the perfect expression of His own infinite perfection. By the mere fact of being, they possess all the perfection that knowledge and love can have, so that nothing could be added to them; and they possess this perfection abidingly, so that nothing can be taken from them. They cannot grow, because God is perfect; they cannot diminish, because God is perfect. Infinite knowledge and infinite life are *infinite* activities, and change can find no point of entry. So far we have been considering how these two apparent irreconcilables, activity and immutability, are one in God's personal life within Himself. Later we shall consider how our minds may see a reconciliation for them in God's dealings with the universe. How the changeless Being lives His own changeless life is one thing: how the changeless Being handles the affairs of this changing universe is another.

Meanwhile let us return to the problem as it affects our understanding of God's own life. I have said that in one way we can see the reconciliation without any great difficulty. That is, we can demonstrate to ourselves unanswerably that it must be so. But there remains the practical problem of *seeing* it so.

(iv) An exercise upon infinity

Not till we have the face-to-face vision of God in the next life shall we be able to see the two as totally one, so that we shall see the immutability as identical with the infinite activity. Here below we have no direct mental experience of the infinite. We know that it is the complete negation of limits, but we cannot conceive the infinite as it *is*. Yet immense progress is possible toward it. We can at least develop an awareness of the elements of limitation in our own being and our own action, and try to conceive what the absence of these limitations must mean in God. I shall try to show by an example how we may make a first step toward this awareness. We have spoken of God's knowing. Now all we know about knowing, we derive from our own knowing. From it we get our positive concept of what knowing means in itself; from it we can, if we make the effort seriously enough, discover some of the limitations there are in our knowing, arising from our finitude; and by concentrating upon what knowing means in itself, and trying to strip away the limitations of knowing as it is in us, we can make some stumbling steps toward the realization of what God's knowing must be.

Let us consider our own knowing to find out both the positive meaning of knowing and its limitations in us. Positively, we discover that we know a thing when what it is, is present to our minds. Knowing will not be less than that in God: the mode of it may be beyond our conception: the majesty of it may be beyond our conception: but the essential of it we have hold of—all things are present to the mind of God as what they are. S

Now for some of the limitations of our knowing. I do not pretend to list them all. (1) In the first place, we know so little; there are such vast masses of things that we do not know. (2) A second limitation is that in our efforts to acquire knowledge, we have to proceed one step at a time; we cannot know about anything by the mere act of looking at it. (3) Even of the things that we do know, we cannot hold more than two or three in our mind at once—attention to one set of things means that we cannot be attending to another set of things at the same time.