

Українська Католицька Парафія
Покров Пресвятої Богородиці



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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."*

5 травня, 2019

Volume 64 No. 18

May 5, 2019

Служби Божі/Divine Liturgies

Неділя/Sunday: 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 in Chapel

Сповідь/Confessions: 15 minutes before/at
the beginning of the Divine Liturgy - or by
appointment during the week

Baptism by appointment

Anointing of the Sick/Hospital Visits/

Eucharist for the sick - any time

Marriages - the arrangements with the priest
have to be made months before the marriage

Funerals - by arrangement

оо. Василяни/Basilian Fathers serving the

Parish: Father Serafym Grygoruk, OSBM,

Administrator: Email: serh70@outlook.com

Father Joseph Pidskalny, OSBM- local Superior

Most Rev. Severian Yakymyshyn, OSBM

Bishop-Emeritus

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

**НЕДІЛЯ МИРОНОСИЦЬ. Свята
мучениця Ірина**



**SUNDAY OF THE MYRRH-BEARING
WOMEN. Holy Martyr Irene**

Acts 6:1-7

Mark 15:43-16:8

Christ is Risen! Indeed He is Risen!
The Protection of the Blessed Virgin
Mary Parish welcomes all guests, friends,
and Parishioners participating in this
Divine Liturgy.

НИНІ: Неділя, 5 травня: - Кава і солодке після Служби Божої о год 8:30 і 10:30 рано.

НИНІ: о 10:00 год. ранку – Молебень до Пресвятої Богородиці

Songs at 10:30 Divine Liturgy: 1) **Opening:** on page 198 “Khrystos voskres! Pid nebozvid”; 2) **at Communion:** page 188 “Sohlasno zaspivaimo”; 3) **Closing:** page 196 “Khrystos voskres! Lykuite nyni”

Ми не клякаємо підчас освячення і перед і по Причастю від дня Воскресіння до Зіслання Святого Духа.

У травні маємо Молебень до Пресвятої Богородиці у каплиці, кожного вівторка і четверга о 7:00 вечора, і кожної неділі о 10:00 ранку. Просимо взяти участь.

ВОСКРЕСІННЯ (з Катехизму)

228 Заповідаючи Свою смерть, Христос водночас звіщає воскресіння з мертвих, знаком якого називає триденне перебування пророка Йони в череві кита (див. Мт. 12, 40).

Христос воскресне «третього дня за Писанням» (1 Кр. 15, 4): «І, бичувавши, уб'ють Його [Сина Чоловічого], та третього дня Він воскресне» (Лк. 18, 33). Христос уподібнює Свої смерть і воскресіння до руйнування і відновлення Єрусалимського храму: «Зруйнують храм цей, а Я його за три дні поставлю» [...]. Та він говорив про храм Свого тіла» (Йо. 2, 19; 21).

229 Чудами воскресіння дочки Яіра (див. Лк. 8, 41-42; 49-56), сина вдови з Наїну (див. Лк. 7, 11-16) та Свого приятеля Лазаря (див. Йо. 11, 1-57) Христос поступово готував апостолів до Свого воскресіння. Христос називає людську смерть сном: «Уступіться, бо дівча не вмерло, а спить» (Мт. 9, 24). Смерть не є кінцем життя, а «успенням», людина – не мертва, а «усопша». Подібно й Церква називає смерть Ісуса:

«Плоттю заснувши, як мертвий»¹. Святий Йоан Дамаскин розкриває розуміння смерті Христа: «Хоч Христос і помер як людина, і свята Його душа розлучилась із пречистим тілом, Божество Його залишилось нерозлучним з обома – і з душею, і з тілом»². Смерть Христова – животворяща: Христос Сам дозволив смерті утримувати Себе для того, щоб її остаточно перемогти й дарувати нове життя.

230 Через смерть на хресті Христос сходить до аду – «місця» померлих. Церква у сходженні Христа до аду оспівує силу воскресіння: «Де твоя, смерте, перемога? Де твоє, смерте, жало?» (1 Кр. 15, 55). Ікона зішестя Христа до аду зображає Його у світлих ризах нового творіння. Світлоносний Христос «розганяє» пітьму смерті, розсіює морок аду й «знаходить» Адама і Єву. Разом з Адамом Христос виводить із «тіні смертної» тих, «що очікували» Його, – праведників Старого Завіту.

¹ Цвітна тріодь, Утреня Пасхи, екзапостиларій.

² ЙОАН ДАМАСКИН, *Про православну віру* Ш, 27.

TODAY: Sunday, May 5: Coffee and sweets available following the 8:30 and 10:30 Divine Liturgies.

Today: at 10:00 AM – Moleben to the Mother of God

We do not kneel during the Consecration as well as before and after Holy Communion from Easter Sunday to Pentecost Sunday inclusive.

Moleben to the Blessed Mother

Moleben to the Blessed Mother will be celebrated during the month of May. We will celebrate Moleben on Tuesday and Thursday evenings at 7:00 PM in the residence chapel, and at 10:00 AM in church on Sundays. Please join us for this most beautiful service in honour of Our Lady.

Παραστάσι / Graveside Services

Saturday, May 11: Forest Lawn Cemetery – 2:00 PM

Sunday, May 12: Forest Lawn Cemetery – 2:00 PM

Graveside Service forms (for submitting of names) – found in the church vestibule.

Sunday Donations: May 5, 2019: \$1,572.00

Parish Maintenance Fund

Donations for our Maintenance Fund for 2019: \$2,269.00.

Maintenance and repairs to our church and parish complex are ongoing. Please continue to help our parish build up its *Maintenance Fund* to offset these costs. All donations are tax-deductible. “*Convenience Envelopes*” can be found in the front entrance of the church and *Parish Maintenance Fund* envelopes are included in your envelope packet. We are very grateful for your generosity. Thank You!

The holy Great Martyr Irene

(Commemorated on May 5)

[<https://oca.org/saints/lives/2019/05/05/101297-great-martyr-irene>]

The holy Great Martyr Irene was born in the city of Magedon in Persia during the fourth century. She was the daughter of Licinius, the pagan ruler of a certain small kingdom, and his wife

Licina, and at birth her parents named her Penelope.

Penelope was very beautiful, and her father kept her isolated in a high tower from the time she was six so that she would not be exposed to Christianity. He also placed thirteen young maidens in the tower with her. An old tutor by the name of Apellian was appointed to give

her the best possible education. Apellian was a Christian, and during her lessons, he told the girl about Christ the Savior and taught her about the Christian Faith and Christian virtues.

When Penelope reached adolescence, her parents began to think about her marriage. One night Penelope beheld the following vision: a dove entered the tower with an olive branch in its beak, depositing it on the table. An eagle also flew in carrying a wreath of flowers, and left it on the table. Then a raven flew in through another window and dropped a snake on the table. In the morning Penelope woke up and wondered about the meaning of the things she had seen. She related them to her tutor Apellian and he explained that the dove symbolized her superior education, and that the olive branch represented the grace of God which is received in Baptism. The eagle and the olive branch indicated success in her future life. The snake signified that she would experience suffering and sorrow.

At the end of the conversation Apellian said that the Lord wished to betroth her to Himself and that Penelope would undergo much suffering for her heavenly Bridegroom. After this Penelope refused marriage, was baptized by the priest Timothy, and he named her Irene (peace). She even urged her own parents to become Christians. Shortly after being baptized, she smashed all her father's idols to pieces.

Since Saint Irene had dedicated herself to Christ, she refused to marry any of the suitors her father had chosen for her. When Licinius learned that his daughter refused to worship the pagan gods, he was furious. He attempted to

turn her from Christ by having her tortured. She was tied up and thrown beneath the hooves of wild horses so that they might trample her to death, but the horses remained motionless. Instead of harming the saint, one of the horses charged Licinius, seized his right hand and tore it from his arm. Then it knocked Licinius down and began to trample him to death. This caused a great deal of confusion among the people there but Irene consoled them with the words of Christ: "All things are possible to the one who believes" (Mark 9: 23). And indeed, with wondrous faith, she prayed and through her prayers Licinius rose unharmed in the presence of many eyewitnesses with his hand intact. Then, Licinius and his wife were baptized as Christians, along with almost 3000 others who turned away from the worship of inanimate idols. Licinius abandoned his domain and lived in the tower he had built for his daughter. There he spent the rest of his life in repentance.

Saint Irene lived in the house of her teacher Apellian, and she began to preach Christ among the pagans, leading them to the path of salvation.

When Sedekias (Yesdegerd), the new prefect of the city, heard of the miracles performed by the saint, he summoned Apellian and questioned him about Irene's manner of life. Apellian replied that Irene, like other Christians, lived in strict temperance, devoting herself to constant prayer and reading holy books. Sedekias summoned the saint to him and urged her to stop preaching about Christ. He also attempted to force her to sacrifice to the idols. Saint Irene staunchly confessed her faith before the prefect, not fearing

his wrath, and prepared to undergo suffering for Christ. By order of Sedekias she was thrown into a pit filled with vipers and serpents. The saint spent ten days in the pit and remained unharmed, for an angel of the Lord protected her and brought her food. Sedekias ascribed this miracle to sorcery, and he subjected Saint Irene to many other tortures, but she remained unharmed. Under the influence of her preaching and miracles even more people were converted to Christ, and turned away from the worship of inanimate idols.

Sedekias was deposed by his son Sapor, who persecuted Christians with an even greater zeal than his father had done. Saint Irene went to her home town of Magedon in Persia to meet Sapor and his army, and ask him to end the persecution. When he refused, Saint Irene prayed and his entire army was blinded. She prayed again and they received their sight once more. In spite of this, Sapor refused to recognize the power of God. Because of his insolence, he was struck and killed by a bolt of lightning.

After this, Saint Irene walked into the city and performed many miracles. She returned to the tower built by her father, accompanied by the priest Timothy. Through her teaching, she converted five thousand people to Christ.

Next, the saint went to the city of Callinicus, or Callinicum (possibly on the Euphrates River in Syria). The ruler of that place was King Numerian, the son of Sebastian. When she began to teach about Christ, she was arrested and tortured by the pagan authorities. They enclosed her inside three bronze oxen, one after another, which were

heated until they were red-hot. When the Great Martyr was placed within the third ox, it began to walk about, and then it split asunder. Saint Irene emerged from it as if from the fires of hell. This resulted in thousands of souls converting to the faith of Christ.

Sensing the approach of death, Numerian instructed his eparch Babdonus to continue torturing the saint in order to force her to sacrifice to idols. Once again, the tortures were ineffective, and many people turned to Christ.

Christ's holy martyr then traveled to the city of Constantina, forty miles northeast of Edessa. By 330, the Persian king Sapor II (309-379) had heard of Saint Irene's great miracles. To prevent her from winning more people to Christ, she was arrested, beheaded, and then buried. However, God sent an angel to raise her up again, and she went into the city of Mesembria. After seeing her alive and hearing her preach, the local king was baptized with many of his subjects.

Wishing to convert even more pagans to Christianity, Saint Irene went to Ephesus, where she taught the people and performed many miracles. The Lord revealed to her that the end of her life was approaching. Then Saint Irene left the city accompanied by six people, including her former teacher Apellian. On the outskirts of the town, she found a new tomb in which no one had ever been buried. After making the Sign of the Cross, she went inside, directing her companions to seal the entrance to the cave with a large stone, which they did. She also told them that that no one should move the stone until four days had passed.

Apellian returned after only two days, and found that the stone had been rolled away and the tomb was empty. There are conflicting accounts about her holy relics being taken to Constantinople and other places, including Patras, Samos, and Patmos. According to the Western Martyrologies, Saint Irene was martyred in Thessaloniki after being thrown into the fire, while according to the *MENOLOGION* of Emperor Basil II. Saint Irene completed her martyric contest by being beheaded.

Saint Irene led thousands of people to Christ through her preaching, and by her example. The Church continues to honor her memory and to seek her heavenly intercession. She is invoked by those wishing to effect a swift and happy marriage. In Greece, she is also the patron saint of policemen. Saint Irene is also one of the twelve Virgin Martyrs who appeared to Saint Seraphim of Sarov (January 2) and the Diveyevo nun Eupraxia on the Feast of the Annunciation in 1831. By her holy prayers, may the Lord have mercy upon us and save us. Amen.

Spirit. Spirit Knows, Loves, Is Powerful (by Frank Sheed)

In theology, spirit is not only a key word, it is *the* key word. Our Lord said to the Samaritan woman: "God is a spirit." Unless we know the meaning of the word spirit, we do not know what he said. It is as though he had said "God is a —." Which tells us nothing at all. The same is true of every doctrine; they all include spirit. In theology we are studying spirit all the time. And the mind

with which we are studying it is a spirit too.

We simply must know what it is. And I don't mean just a definition. We must live with the idea, make it our own, learn to handle it comfortably and skilfully. That is why I shall dwell upon it rather lengthily. Slow careful thinking here will pay dividends later. This book is not planned as a hand-gallop over the fields of revelation. It is an effort to teach the beginnings of theology.

We begin with our own spirit, the one we know best. Spirit is the element in us by which we know and love, by which therefore we decide. Our body *knows* nothing; it *:2:* nothing (bodily pleasures are not enjoyed by the body: *it* react to them physically, with heightened pulse, for instance, or acid stomach; but it is the knowing mind that enjoys the reactions or dislikes them); the body *decides* nothing (though our will may decide in favor of things that give us bodily pleasure¹).

Spirit knows and loves. A slightly longer look at ourselves reveals that spirit has power, too. It is the mind of man that splits the atom; the atom cannot split the mind, it cannot even split itself, it does not know about its own electrons.

Spirit Produces What Matter Cannot

Mind, we say, splits the atom and calculates the light-years. It is true that in both these operations it uses the body. But observe that there is no question which is the user and which is the used. The mind uses the body, not asking the body's consent. The mind is the principal, the body the instrument. Is the instrument essential? *Must* the mind use it to cope with matter? We have

evidence in our own experience of mind affecting matter directly. We will to raise our arm, for example, and we raise it. The raising of the arm is a very complicated anatomical activity, but it is set in motion by a decision of the will. And as we shall see, the direct power the human mind has over its own body, mightier spirits have over all matter.

This mingling of spirit and matter in human actions arises from a fact which distinguishes man's spirit from all others. Ours is the only spirit which is also a soul—that is to say, the life principle in a body. God is a spirit, but has no body; the angels are spirits, but have no body. Only in man spirit is united with a body, animates the body, makes it to be a living body. Every living body—vegetable, lower animal, human—has a life-principle, a soul. And just as ours is the only spirit which is a soul, so ours is the only soul which is a spirit. Later we shall be discussing the union of spirit and matter in man to see what light it sheds upon ourselves. But for the present our interest is in *spirit*.

We have seen that in us spirit does a number of things; it knows and loves, and it animates a body. But what, at the end of all this, *is* spirit?

We can get at it by looking into our own soul, examining in particular one of the things it does. It produces ideas. Oddly enough, the materialist thinks of us as superstitious people who believe in a fantasy called spirit, of himself as the plain blunt man who asserts that ideas are produced by a bodily organ, the brain. What he is asserting is that matter produces offspring which have not one single attribute in common with it, and what could be more fantastic

than that? We are the plain blunt men and we should insist on it.

Occasionally a materialist will argue that there are changes in the brain when we think, grooves or electrical discharges or what not. But these only accompany the thought; they are not the thought. When we think of justice, for instance, we are not thinking of the grooves in the brain; most of us are not even aware of them. Justice has a meaning, and it does not mean grooves. When I say that mercy is kinder than justice, I am not comparing mercy's grooves with the stricter grooves of justice.

Our ideas are not material. They have no resemblance to our body. Their resemblance is to our spirit. They have no shape, no size, no color, no weight, no space. Neither has spirit whose offspring they are. But no one can call it nothing., for it produces thought, and thought is the most powerful thing in the world—unless love is, which spirit also produces.

Spirit Is Not in Space

We have now come to the hardest part of our examination of spirit. It will have much sweat and strain in it, for you, for me; but everything will be easier afterwards.

We begin with a statement that sounds negative, but isn't. A spirit differs from a material thing by having no parts. Once we have made our own the meaning of this, we are close to our goal.

A part is any element in a being which is not the whole of it, as my chest is a part of my body, or an electron a part of an atom. A spirit has no parts. There is no element in it which is not the whole of it. There is no division of parts

as there is in matter. Our body has parts, each with its own specialized function; it uses its lungs to breathe with, its eyes to see with, its legs to walk with. Our soul has no parts, for it is a spirit. There is no element in our soul which is not the whole soul. It does a remarkable variety of things—knowing, loving, animating a body—but each of them is done by the whole soul; it has no parts among which to divide them up.

This partlessness of spirit is *the* difficulty for the beginner. Concentrate on what follows: a being which has no parts does not occupy space. There is hardly anything one can say to make this truth any clearer; you merely go on looking at it, until suddenly you find yourself seeing it. The most any teacher can do is to offer a few observations. Think of anything one pleases that occupies space, and one sees that it must have parts; there must be elements in it which are not the whole of it—this end is not that, the top is not the bottom, the inside is not the outside. If it occupies space at all, be it ever so microscopic, or so infinitesimally submicroscopic, there must be *some* "spread." Space is simply what matter spreads its parts in. But a being with no parts at all has no spread. Space and it have nothing whatever in common; it is spaceless; it is superior to the need for space.

The trouble is that we find it hard to think of a thing existing if it is not in space, and we find it very hard to think of a thing acting if it has no parts. As against the first difficulty we must remind ourselves that space is merely emptiness, and emptiness can hardly be essential to existence. As against the

second we must remind ourselves that parts are only divisions, and dividedness can hardly be an indispensable aid to action.

As against both we may be helped a little by thinking of one of our own commonest operations, the judgements we are all the time making. When in our mind we judge that in a given case mercy is more useful than justice, we hardly realize what a surprising thing we have done. We have taken three ideas or concepts, mercy, justice, and usefulness. We have found some kind of identity between mercy and usefulness; mercy is useful. This means that we must have got mercy and *usefulness* together in our mind. There can be no "distance" between the two concepts; if there were, they could not be got together for comparison and judgement. If the mind were spread out as the brain is, with the concept *mercy* in one part of the mind, and the concept *usefulness* in another, they would have to stay uncomparing. The concepts *justice* and *usefulness* must similarly be together and some identity affirmed between them, the judgement made that justice is useful. That is not all. All three concepts must be together, so that the superior usefulness of mercy can be affirmed. The power to make judgements is at the very root of man's power to live and to develop in the mastery of himself and his environment. And the power to make judgements is dependent upon the partlessness of the soul - one single, undivided thinking principle to take hold of and hold in one all the concepts we wish to compare.