



# THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD

Парафія Успіння Пресв. Богородиці

## Address:

15608 -104 Avenue,  
Edmonton, AB  
T5P 4G5

## Services:

Sunday Divine Liturgy  
(Ukr & Eng) at 10 am

& Melkite (Arabic) D.L. at 2 pm

Please register online  
at our website if you  
plan to attend a  
service during this  
covid pandemic to  
ensure there is room  
for you.

## Parish Website:

<http://dormition.eeparchy.com>

## Eparchial Website:

[www.eeparchy.com](http://www.eeparchy.com)

## Pastor:

Fr. Bo Nahachewsky

## Fr. Bo's cell phone:

780-340-FR.BO (3726)

## Fr. Bo's Emails:

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A PARISH OF THE  
UKRAINIAN CATHOLIC  
EPARCHY OF  
EDMONTON

## May 16;

Seventh Sunday after Pascha. Sunday of the Holy Fathers of the First Ecumenical Council of Nicaea, Tone 6; Our Venerable Father Theodore the Sanctified, Disciple of Saint Pachomius (364)

**Please keep healthy and safe.** Let's not put each other at risk for Covid.

Stay home if you are not feeling well. Only 15 persons (including the priest) are allowed for services. Please help us sanitize after every event in church. Our hall is closed until further notice.



## The Ascension of our Lord

"AND ASCENDED INTO HEAVEN..."

V. Rev. George Florovsky, D.D.

"I ascend unto My Father and your Father, and to My God, and Your God" (John 20:17).

In these words the Risen Christ described to Mary Magdalene the mystery of His Resurrection. She had to carry this mysterious message to His disciples, "as they mourned and wept" (Mark 16:10). The disciples listened to these glad tidings with fear and amazement, with doubt and mistrust. It was not Thomas alone who doubted among the Eleven. On the contrary, it appears that only one of the Eleven did not doubt—Saint John, the disciple "whom Jesus loved." He alone grasped the mystery of the empty tomb at once: "and he

saw, and believed" (John 20:8). Even Peter left the sepulcher in amazement, "wondering at that which was come to pass" (Luke 24:12).

The disciples did not expect the Resurrection. The women did not, either. They were quite certain that Jesus was...

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## Mhohaya Lita!

Congratulations to **Lucas**

**Kwiatkowski and Anastasia**

**Ostopowich** who were joined in marriage yesterday here in Edmonton (May 15). Anastasia is the daughter of Brad and Donna Ostopowich.

Anastasia and Lucas will be living in Ottawa, ON, but were married here for the sake of her family.

We all wish you health, long life, and many children. Mhohaya Lita.



...dead and rested in the grave, and they went to the place “where He was laid,” with the spices they had prepared, “that they might come and anoint Him.” They had but one thought: “Who shall roll away the stone from the door of the sepulcher for us?” (Mark 16:1-3; Luke 24:1). And therefore, on not finding the body, Mary Magdalene was sorrowful and complained: “They have taken away my Lord, and I know not where they have laid Him” (John 20:13). On hearing the good news from the angel, the women fled from the sepulchre in fear and trembling: “Neither said they anything to any man, for they were afraid” (Mark 16:8). And when they spoke no one believed them, in the same way as no one had believed Mary, who saw the Lord, or the disciples as they walked on their way into the country, (Mark 16:13), and who recognized Him in the breaking of bread. “And afterward He appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen Him after He was risen” (Mark 16:10-14).



From whence comes this “hardness of heart” and hesitation? Why were their eyes so “holden,” why were the disciples so much afraid of the news, and why did the Easter joy so slowly, and with such difficulty, enter the Apostles’ hearts? Did not they, who were with Him from the beginning, “from the baptism of John,” see all the signs of power which He performed before the face of the whole people? The lame walked, the blind saw, the dead were raised, and all infirmities were healed. Did they not behold, only a week earlier, how He raised by His word Lazarus from the dead, who had already been in the grave for four days? Why then was it so strange to them that the Master had arisen Himself? How was it that they came to forget that which the Lord used to tell them on many occasions, that after suffering and death He would arise on the third day?

The mystery of the Apostles’ “unbelief” is partly disclosed in the narrative of the Gospel: “But we trusted that it had been He which should have redeemed Israel,” with disillusionment and complaint said the two disciples to their mysterious Companion on the way to Emmaus (Luke 24:21). They meant: He was betrayed, condemned to death and crucified. The news of the Resurrection brought by the women only “astonished” them. They still wait for an earthly triumph, for an external victory. The same temptation possesses their hearts, which first prevented them from accepting “the preaching of the Cross” and made them argue every time the Saviour tried to reveal His mystery to them. “Ought not Christ to have suffered these things and to enter into His glory?” (Luke 24:26). It was still difficult to understand this.

He had the power to arise, why did He allow what that had happened to take place at all? Why did He take upon Himself disgrace, blasphemy and wounds? In the eyes of all Jerusalem, amidst the vast crowds assembled for the Great Feast, He was condemned and suffered a shameful death. And now He enters not into the Holy City, neither to the people which beheld His shame and death, nor to the High Priests and elders, nor to Pilate—so that He might make their crime

obvious and smite their pride. Instead, He sends His disciples away to remote Galilee and appears to them there. Even much earlier the disciples wondered, “How is it that Thou wilt manifest Thyself unto us, and not unto the world?” (John 14:22). Their wonder continues, and even on the day of His glorious Ascension the Apostles question the Lord, “Lord, wilt Thou at this time restore again the kingdom to Israel?” (Acts 1:6). They still did not comprehend the meaning of His Resurrection, they did not understand what it meant that He was “ascending” to the Father. Their eyes were opened but later, when “the promise of the Father” had been fulfilled.

In the Ascension resides the meaning and the fullness of Christ’s Resurrection.

The Lord did not rise in order to return again to the fleshly order of life, so as to live again and commune with the disciples and the multitudes by means of preaching and miracles. Now he does not even stay with them, but only “appears” to them during the forty days, from time to time, and always in a miraculous and mysterious manner. “He was not always with them now, as He was before the Resurrection,” comments Saint John Chrysostom. “He came and again disappeared, thus leading them on to higher conceptions. He no longer permitted them to continue in their former relationship toward Him, but took effectual measures to secure these two objects: That the fact of His Resurrection should be believed, and that He Himself should be ever after apprehended to be greater than man.” There was something new and unusual in His person (cf. John 21:1-14). As Saint John Chrysostom says, “It was not an open presence, but a certain testimony of the fact that He was present.” That is why the disciples were confused and frightened. Christ arose not in the same way as those who were restored to life before Him. Theirs was a resurrection for a time, and they returned to life in the same body, which was subject to death and corruption—returned to the previous mode of life. But Christ arose for ever, unto eternity. He arose in a body of glory, immortal and incorruptible. He arose, never to die, for “He clothed the mortal in the splendor of incorruption.” His glorified Body was already exempt from the fleshly order of existence. “It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it



is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body" (I Cor. 15:42-44). This mysterious transformation of human bodies, of which Saint Paul was speaking in the case of our Lord, had been accomplished in three days. Christ's work on earth was accomplished. He had suffered, was dead and buried, and now rose to a higher mode of existence. By His Resurrection He abolished and destroyed death, abolished the law of corruption, "and raised with Himself the whole race of Adam." Christ has risen, and now "no dead are left in the grave" (cf. The Easter Sermon of Saint John Chrysostom). And now He ascends to the Father, yet He does not "go away," but abides with the faithful for ever (cf. The Kontakion of Ascension). For He raises the very earth with Him to heaven, and even higher than any heaven. God's power, in the phrase of Saint John Chrysostom, "manifests itself not only in the Resurrection, but in something much stronger." For "He was received up into heaven, and sat on the right hand of God" (Mark 16:19).

And with Christ, man's nature ascends also.

"We who seemed unworthy of the earth, are now raised to heaven," says Saint John Chrysostom. "We who were unworthy of earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King's throne, and the same nature from which the angels guarded Paradise, stopped not until it ascended to the throne of the Lord." By His Ascension the Lord not only opened to man the entrance to heaven, not only appeared before the face of God on our behalf and for our sake, but likewise "transferred man" to the high places. "He honored them He loved by putting them close to the Father." God quickened and raised us together with Christ, as Saint Paul says, "and made us sit together in heavenly places in Christ Jesus" (Ephes. 2:6). Heaven received the inhabitants of the earth. "The First fruits of them that slept" sits now on high, and in Him all creation is summed up and bound together. "The earth rejoices in mystery, and the heavens are filled with joy."

"The terrible ascent...." Terror-stricken and trembling stand the angelic hosts, contemplating the Ascension of Christ. And trembling they ask each other, "What is this vision? One who is man in appearance ascends in His body higher than the heavens, as God."

Thus the Office for the Feast of the Ascension depicts the mystery in a poetical language. As on the day of Christ's Nativity the earth was astonished on beholding God in the flesh, so now

the Heavens do tremble and cry out. "The Lord of Hosts, Who reigns over all, Who is Himself the head of all, Who is preeminent in all things, Who has reinstated creation in its former order—He is the King of Glory." And the heavenly doors are opened: "Open, Oh heavenly gates, and receive God in the flesh." It is an open allusion to Psalms 24:7-10, now prophetically interpreted. "Lift up your heads, Oh ye gates, and be lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty...." Saint Chrysostom says, "Now the angels have received that for which they have long waited, the archangels see that for which they have long thirsted. They have seen our nature shining on the King's throne, glistening with glory and eternal beauty.... Therefore they descend in order to see the unusual and marvelous vision: Man appearing in heaven."

The Ascension is the token of Pentecost, the sign of its coming, "The Lord has ascended to heaven and will send the Comforter to the world"

For the Holy Spirit was not yet in the world, until Jesus was glorified. And the Lord Himself told the disciples, "If I go not away, the Comforter will not come unto you" (John 16:7). The gifts of the Spirit are "gifts of reconciliation," a seal of an accomplished salvation and of the ultimate reunion of the world with God. And this was accomplished only in the Ascension. "And one saw miracles follow miracles," says Saint John Chrysostom, "ten days prior to this our nature ascended to the King's throne, while today the Holy Ghost has descended on to our nature." The joy of the Ascension lies in the promise of the Spirit. "Thou didst give joy to Thy disciples by a

promise of the Holy Spirit." The victory of Christ is wrought in us by the power of the Holy Spirit.

"On high is His body, here below with us is His Spirit. And so we have His token on high, that is His body, which He received from us, and here below we have His Spirit with us. Heaven received the Holy Body, and the earth accepted the Holy Spirit. Christ came and sent the Spirit. He ascended, and with Him our body ascended also" (Saint John Chrysostom). The revelation of the Holy Trinity was completed. Now the Spirit Comforter is poured forth on all flesh. "Hence comes foreknowledge of the future, understanding of mysteries, apprehension of what is hidden, distribution of good gifts, the heavenly citizenship, a place in the chorus of angels, joy without end, abiding in God, the being made like to God, and, highest of all, the being made God!" (Saint Basil, On the Holy Spirit, IX). Beginning with the Apostles,





and through communion with them—by an unbroken succession—Grace is spread to all believers. Through renewal and glorification in the Ascended Christ, man’s nature became receptive of the spirit. “And unto the world He gives quickening forces through His human body,” says Bishop Theophanes. “He holds it completely in Himself and penetrates it with His strength, out of Himself; and He likewise draws the angels to Himself through the spirit of man, giving them space for action and thus making them blessed.” All this is done through the Church, which is “the Body of Christ;” that is, His “fullness” (Ephesians 1:23). “The Church is the fulfillment of Christ,” continues Bishop Theophanes, “perhaps in the same way as the tree is the fulfillment of the seed. That which is contained in the seed in a contracted form receives its development in the tree.”

The very existence of the Church is the fruit of the Ascension. It is in the Church that man’s nature is truly ascended to the Divine heights. “And gave Him to be Head over all things” (Ephesians 1:22). Saint John Chrysostom comments: “Amazing! Look again, whither He has raised the Church. As though He were lifting it up by some engine, He has raised it up to a vast height, and set it on yonder throne; for where the Head is, there is the body also. There is no interval of separation between the Head and the body; for were there a separation, then would the one no longer be a body, nor would the other any longer be a Head.” The whole race of men is to follow Christ, even in His ultimate exaltation, “to follow in His train.” Within the Church, through an acquisition of the Spirit in the fellowship of Sacraments, the Ascension continues still, and will continue until the measure is full. “Only then shall the Head be filled up, when the body is rendered perfect, when we are knit together and united,” concludes Saint John Chrysostom.

The Ascension is a sign and token of the Second Coming. “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven” (Acts 1:11).

The mystery of God’s Providence will be accomplished in the Return of the Risen Lord. In the fulfillment of time, Christ’s kingly power will be revealed and spread over the whole of faithful mankind. Christ bequeathes the Kingdom to the whole of the faithful. “And I appoint unto you a Kingdom as My Father has appointed unto me. That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel” (Luke 22:29-30). Those who followed Him faithfully will sit with Him on their thrones on the day of His coming. “To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” (Rev. 3:21). Salvation will be consummated in the Glory. “Conceive to yourself the throne, the royal throne, conceive the immensity of the privilege. This, at least if we chose, might more avail to startle us, yea, even than hell itself” (Saint John Chrysostom).

We should tremble more at the thought of that abundant Glory which is appointed unto the redeemed, than at the thought of the eternal darkness. “Think near Whom Thy Head is seated....” Or rather, Who is the Head. In very truth, “wondrous and terrible is Thy divine ascension from the mountain, O Giver of Life.” A terrible and wondrous height is the King’s throne. In face of this height all flesh stands silent, in awe and trembling. “He has Himself descended to the lowest depths of humiliation, and raised up man to the height of exaltation.”

What then should we do? “If thou art the body of Christ, bear the Cross, for He bore it” (Saint John Chrysostom).

“With the power of Thy Cross, Oh Christ, establish my thoughts, so that I may sing and glorify Thy saving Ascension.”

Originally published in Saint Vladimir’s Seminary Quarterly, Vol. 2 # 3, 1954.



## Commemoration of the Holy Fathers of the First Ecumenical Council ([oca.org](http://oca.org))

On the seventh Sunday of Pascha, we commemorate the holy God-bearing Fathers of the First Ecumenical Council.

The Commemoration of the First Ecumenical Council has been celebrated by the Church of Christ from ancient times. The Lord Jesus Christ left the Church a great promise, "I will build My Church, and the gates of hell shall not prevail against it" (Mt. 16:18). Although the Church of Christ on earth will pass through difficult struggles with the Enemy of salvation, it will emerge victorious. The holy martyrs bore witness to the truth of the Saviour's words, enduring suffering and death for confessing Christ, but the persecutor's sword is shattered by the Cross of Christ.

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A local Council, convened with Patriarch Alexander of Alexandria presiding, condemned the false teachings of Arius. However, Arius would not submit to the authority of the Church. He wrote to many bishops, denouncing the decrees of the local Council. He spread his false teaching throughout the East, receiving support from certain Eastern bishops.

Investigating these dissensions, the holy emperor Constantine (May 21) consulted Bishop Hosius of Cordova (Aug. 27), who assured him that the heresy of Arius was directed against the most fundamental dogma of Christ's Church, and so he decided to convene an Ecumenical Council. In the year 325, 318 bishops representing Christian Churches from various lands gathered together at Nicea.

Among the assembled bishops were many confessors who had suffered during the persecutions, and who bore the marks of torture upon their bodies. Also participating in the Council were several great luminaries of the Church: Saint Nicholas, Archbishop of Myra in Lycia (December 6 and May 9), Saint Spyridon, Bishop of Tremithos (December 12), and others venerated by the Church as holy Fathers.

With Patriarch Alexander of Alexandria came his deacon, Athanasius [who later became Patriarch of Alexandria (May 2 and January 18)]. He is called "the Great," for he was a zealous champion for the purity of Orthodoxy. In the Sixth Ode of the Canon for today's Feast, he is referred to as "the thirteenth Apostle."

The emperor Constantine presided over the sessions of the Council. In his speech, responding to the welcome by Bishop Eusebius of Caesarea, he said, "God has helped me cast down the impious might of the persecutors, but more distressful for me than any blood spilled in battle is for a soldier, is the internal strife in the Church of God, for it is more ruinous."

Arius, with seventeen bishops among his supporters, remained arrogant, but his teaching was repudiated and he was excommunicated from the Church. In his speech, the holy deacon Athanasius conclusively refuted the blasphemous

opinions of Arius. The heresiarch Arius is depicted in iconography sitting on Satan's knees, or in the mouth of the Beast of the Deep (Rev. 13).

The Fathers of the Council declined to accept a Symbol of Faith (Creed) proposed by the Arians. Instead, they affirmed the Orthodox Symbol of Faith. Saint Constantine asked the Council to insert into the text of the Symbol of Faith the word "consubstantial," which he had heard in the speeches

of the bishops. The Fathers of the Council unanimously accepted this suggestion.

In the Nicene Creed, the holy Fathers set forth and confirmed the Apostolic teachings about Christ's divine nature. The heresy of Arius was exposed and repudiated as an error of haughty reason. After resolving this chief dogmatic question, the Council also issued Twelve Canons on questions of churchly administration and discipline. Also decided was the date for the celebration of Holy Pascha. By decision of the Council, Holy Pascha should not be celebrated by Christians on the same day with the Jewish Passover, but on the first Sunday after the first full moon of the vernal equinox (which occurred on March 22 in 325).

The First Ecumenical Council is also commemorated on May 29.



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>16</b> Seventh Sunday after Pascha. Sunday of the Holy Fathers of the First Ecumenical Council of Nicaea, Tone 6; our Venerable Father Theodore the Sanctified, Disciple of Saint Pachomius (364); • Acts 20:16-18, 28-36; • John 17:1-13 <b>For us, this is the day we will celebrate the Feast of the Ascension of our Lord.</b> <b>10 am Divine Liturgy bilingual Ukr / Eng</b> <b>2 pm Divine Liturgy bilingual Arabic / Eng</b> 5:30 appointment	<b>17</b> The Holy Apostle Andronicus and those with him; Passing into Eternal Life (1952) of Blessed Ivan Ziatyk, Protohegumen of the Redemptorists and Martyr; • Acts 21:8-14; • John 14:27-15:7  4 pm Appointment  7:30 am Appointment  Joanna Hrabiwchuk’s and Shug Puto’s Birthdays	<b>18</b> The Holy Martyr Theodotus of Ancyra (284-305); Holy Martyrs Peter, Dionysius and Those with Them; the Seven Holy Virgins; • Acts 21:26-32; • John 16:2-13  10:30 am Appointment	<b>19</b> The Holy Priest-Martyr Patrick, Bishop of Prussa, and Those with Him (361- 63); • Acts 23:1-11; • John 16:15-23  1:40 Appointment <b>7 pm Parish Pastoral Council Meeting</b>	<b>20</b> The Holy Martyr Thaleleus (283-84); • Acts 25:13-19; • John 16:23-33  <b>4:30 pm First Solemn Communion</b> <b>7 pm Eparchial Youth Commission Meeting</b>	<b>21</b>  The Holy Great Rulers Constantine (337) and Helen (330), Equals-to-the-Apostles; • Galatians 1:11-19; • John 10:1-8  <b>2:45 pm Appointment</b> <b>4 pm Recording of the weekly Divine Liturgy</b>	<b>22</b> All Souls Saturday; the Holy Martyr Basiliscus (286-305); • Acts 28:1-31; • 1 Thessalonians 4:13-17; • John 21:15-25; • John 5:24-30  <b>Editing, Formatting, Publishing, and generally getting ready for Sunday.</b>
<b>23</b> Descent of the Holy Spirit. Holy and Glorious Pentecost • Acts 2:1-11; • John 7:37-52; 8:12 <b>10 am Divine Liturgy bilingual Ukr / Eng</b> <b>2 pm Divine Liturgy bilingual Arabic / Eng</b> 5:30 appointment	<b>24</b> Monday of the Holy Spirit; • Ephesians 5:9-19; • Matthew 18:10-20	<b>25</b> The Third Finding of the Precious Head of the Holy, Glorious Prophet, Forerunner and Baptist John; Passing into Eternal Life (1951) of Blessed Mykola (Nicholas) Tsehelsky, Priest and Martyr; • 2 Corinthians 4:6-15; • Matthew 11:2-15	<b>26</b> The Holy Apostle Carpus, One of the Seventy Disciples; • Romans 1:18-27; • Matthew 5:20-26 <b>5:30 pm Unity Meeting</b>	<b>27</b> The Holy Priest-Martyr Therapontus (254-59); • Romans 1:28-2:9; • Matthew 5:27-32  <b>6 pm First Solemn Communion</b>	<b>28 no fasting</b>  Our Venerable Father Nicetas, Bishop of Chalcedon (716-40); • Romans 2:14-29; • Matthew 5:33-41 <b>4 pm Recording of the weekly Divine Liturgy</b> Kateryna Oresiuk’s Birthday	<b>29</b> The Venerable-Martyr Theodosia the Virgin (286-305); • Romans 1:7-12; • Matthew 5:42-48  <b>Editing, Formatting, Publishing, and generally getting ready for Sunday.</b>
<b>30</b> First Sunday after Pentecost. All Saints Sunday; our Venerable Father Isaac, Hegumen of the Dalmatin Monastery (406-25); • Hebrews 11:33-12:2; • Matthew 10:32-33, 37-38; 19:27-30 <b>10 am Divine Liturgy bilingual Ukr / Eng</b> <b>2 pm Divine Liturgy bilingual Arabic / Eng</b> 5:30 appointment	<b>31</b> <b>Apostles’ Fast begins.</b> The Holy Apostle Hermas; the Holy Martyr Hermes (138-61); • Romans 2:28-3:18; • Matthew 6:31-34; 7:9-11	<b>June 1</b> The Holy Martyr Justin the Philosopher and those with him (Second century); • Romans 4:4-12; • Matthew 7:15-21	<b>2</b> Our Holy Father Nicephorus the Confessor (829); • Romans 4:13-25; • Matthew 7:21-23	<b>3</b> Most Holy Eucharist; Feast of our Lord. • 1 Corinthians 11:23-32; • John 6:48-54  <b>6 pm First Solemn Communion</b>	<b>4</b>  Our Holy Father Metrophanes, Patriarch of Constantinople (312-37); • Romans 5:17-6:2; • Matthew 9:14-17 <b>4 pm Recording of the weekly Divine Liturgy</b> Aria Lonsberry’s Birthday	<b>5</b> The Holy Priest-Martyr Dorotheus, Bishop of Tyre (361-63); the Holy Priest-Martyr Cosmas, Presbyter of Armenia (1707); Veneration of the Icon of the Mother of God, “Of Ihor,” so called because it belonged to Ihor Olhovych, Prince of Kiev (+1147); • Romans 3:19-26; • Matthew 7:1-8  <b>Editing, Formatting, Publishing, and generally getting ready for Sunday.</b>

- **Please pray** for several of our parishioners and family members including (but not limited to): Peter, Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- **Happy birthday** to Joanna Hrabiwchuk and Shug Puto who both celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.
- Because we can not meet together to have our **Annual General Meeting**, this year we have sent our information by mail, and then followed it up by email (with the usual Liturgy and Bulletin email). We have sent them to you... only... if we have your address and/or email. You have/will receive information about our finances, our budget, our proposed Parish Pastoral Council and our parish in general. In order to let us know if you approve of our plans we need you to return a message to us either by email or by mail. Phone calls will not register as a vote. Please... keep your eye on your mail box, and in your email inbox. And let us know if you are okay with our plans or not. Other constructive feedback is always welcome too.
- **Pope Francis**, to mark the fifth anniversary of the Apostolic Exhortation *Amoris Laetitia* has inaugurated a **special year** dedicated to the family entitled, **Year “Amoris Laetitia Family.”** This special year opens on **March 19, 2021, and concludes on June 26, 2022** at the celebration of the 10<sup>th</sup> World Meeting of Families in Rome. The special year highlights the importance of the family within the domestic Church and encourage community ties between families through several spiritual, pastoral and cultural proposals. In preparation for the Year “Amoris Laetitia Family,” the Dicastery for Laity, Family and Life has provided the attached resource brochure with pertinent information and suggestions for the special year. Throughout the year, the Dicastery will be providing supplementary information and resources. You are also invited to consult the Dicastery’s website dedicated to the Year “Amoris Laetitia Family”: <http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia.html>

- The **Canadian National Week for Life and the Family** will be celebrated from **May 9-16**, with the theme, “Family, the Domestic Church: A Sign of Hope and Life.” Material to mark the celebration has been prepared by the Catholic Organization for Life and Family (COLF), and is available on the CCCB website: <https://www.cccb.ca/national-week-for-life-and-the-family/>  
The material can be freely downloaded and reproduced, including: a proposed plan for pastors and lay pastoral workers on how they might organize the Week;
  - message from the CCCB Pres, Most Rev. Richard Gagnon;
  - proposals for homily notes and Prayers of the Faithful; and
  - suggestions for related events and activities.
- The **Annual “Aid to the Missionary Church in the World” collection** is taken up throughout the Eparchy of Edmonton on Pentecost Sunday (May 23, 2021). Christ died for our sins on the life-giving wood of the Cross. His message of love, mercy and forgiveness is needed ever more in our broken world. As Christians, we are called to continue Jesus’ mission of spreading the Good News, each according to our ability and means. Concretely, the Church invites us to collaborate in the mission of the Church, guided by the Holy Spirit, by giving generously to the following international collections:
  - Peter’s Pence (Pope’s Pastoral Works or Papal Charities),
  - World Mission Fund,
  - Collection for the Holy Land,
  - Catholic Near East Welfare Association, and
  - Aid to the Church in Ukraine.
- **Bishop David**, upon the recommendation of Very Rev. Gabriel Haber, osbm, Provincial Superior, Order of Saint Basil the Great – Canada, **appointed Rev. Ireny Valyavka, osbm, as Pastoral Administrator of Lamont and District Parishes.** The appointment coincided with the return of Rev. Emilian Nychak, osbm, to Ukraine.

## Online Parish Pastoral Council Meeting this Wednesday at 7pm.

PPC Members, keep your eyes on your emails.



# Changeable Parts for Today's Divine Liturgy!

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## First Antiphon

Clap your hands, all you nations;\* shout to God with the voice of joy.

*Through the prayers of the Mother of God, O Saviour, save, us.*

For the Lord most high is awesome,\* a great king of all the earth.

Through the prayers of the Mother of God, O Saviour, save, us. He has subdued peoples to us,\* and nations under our feet.

*Through the prayers of the Mother of God, O Saviour, save, us.*

God ascended amid shouts of joy;\* the Lord at the sound of the trumpet.

Through the prayers of the Mother of God, O Saviour, save, us. Glory... Now... Only-Begotten Son...

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## Third Antiphon

Come, let us sing joyfully to the Lord,\* let us acclaim God, our Saviour.

Son of God, who ascended in glory,\* save us who sing to You: Alleluia.

Let us come before His face with praise,\* and acclaim Him in psalms.

Son of God, who ascended in glory,\* save us who sing to You: Alleluia.

For God is the great Lord,\* the great king over all the earth.

Son of God, who ascended in glory,\* save us who sing to You: Alleluia.

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## Entrance

God ascended amid shouts of joy;\* the Lord at the sound of the trumpet.

Son of God, who ascended in glory,\* save us who sing to You: Alleluia.

**Troparion:** Angelic powers were upon Your tomb\* and the guards became like dead men;\* Mary stood before Your tomb\* seeking Your most pure body.\* You captured Hades without being overcome by it.\* You met the Virgin and granted life.\* O Lord, risen from the dead,\* glory be to You!

**Troparion:** You ascended in glory, O Christ our God,\* giving joy to Your disciples by the promise of the Holy Spirit,\* and assuring them through your blessing\* that You are the Son of God,\* the Redeemer of the world.

**Troparion:** 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.

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

**Kontakion:** The apostles' preaching and the Fathers' doctrine\* confirmed the Church's one faith,\* and wearing the garment of truth\* woven from theology that descends from on high,\* she rightly imparts\* the mystery of godliness\* and sings its glory.

Now and for ever and ever. Amen.

**Kontakion:** When you had fulfilled Your plan for us\* and united things on earth with those in heaven,\* You ascended in glory, O Christ our God,\* in no way distant, but remaining in separable,\* You cried to those who love You:\* I am with You and there is none against you.

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## Prokeimenon:

Be exalted, O God, above the heavens;\* above all the earth be Your glory.

**verse:** My heart is ready, O God, my heart is ready. I will sing and make music in my glory.

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## Epistle: Acts I:I-I2 (NRSV)

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away.



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### Alleluia verses:

God ascended amid shouts of joy; the Lord at the sound of the trumpet.

Clap your hands, all you nations; shout to God with the voice of joy. (Psalm 46:6,2)

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### Gospel: Luke 24:36-53 (NRSV)

At that time Jesus himself stood among them and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed

in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high."

Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and they were continually in the temple blessing God.

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### Hymn to the Mother of God

O my soul, magnify the Lord who in glory ascended bodily into the heavens.

O Mother of God,\* you transcended both mind and word,\* and in time, ineffably bore the Timeless One:\* it is you who, with one accord,\* we, the faithful, magnify.

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### Communion Hymn

God ascended amid shouts of joy;\* the Lord at the sound of the trumpet.\* Alleluia, alleluia,\* alleluia.

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### Instead of We have seen the true light and Let our mouths be filled we sing:

Be exalted, O God, above the heavens, above all the earth be Your glory.



## Online First Solemn Communion Classes are now every Thursday at 6 pm.

**Due to Covid restrictions we need to probably have each family have their own FSC Liturgy. Contact me for details.**