

THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ΠΑΡΑΦΙΛΑ ΥΣΠΙΝΝΙΑ ΠΡΕΣΒ. ΒΟΓΟΡΟΔΗΤΩ

A PARISH OF THE UKRAINIAN CATHOLIC BISHOPRY OF EDMONTON

Address:

15608 -104 Avenue, Edmonton, AB
T5P 4G5

Services:

**ALL SERVICES TEMPORARILY
CANCELLED DUE TO COVID-19**

Normally Though:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am
& Melkite (Arabic) D.L. at 2 pm

Parish Website:

<http://dormition.eeparchy.com>

Twitter:

@dormitionparish

<https://twitter.com/dormitionparish>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.bo.nahachewsky@gmail.com
and
fr.nahachewsky@eeparchy.com

May 24, 2020

7th Sunday after Pascha.

Sunday of the Holy Fathers of the First Ecumenical Council of Nicaea;
Our Venerable Father Simeon of the "Mountain of Wonders" (596)

But also today we are celebrating

The Ascension of our Lord, God and Saviour Jesus Christ

which actually took place this past Thursday.

Ascension

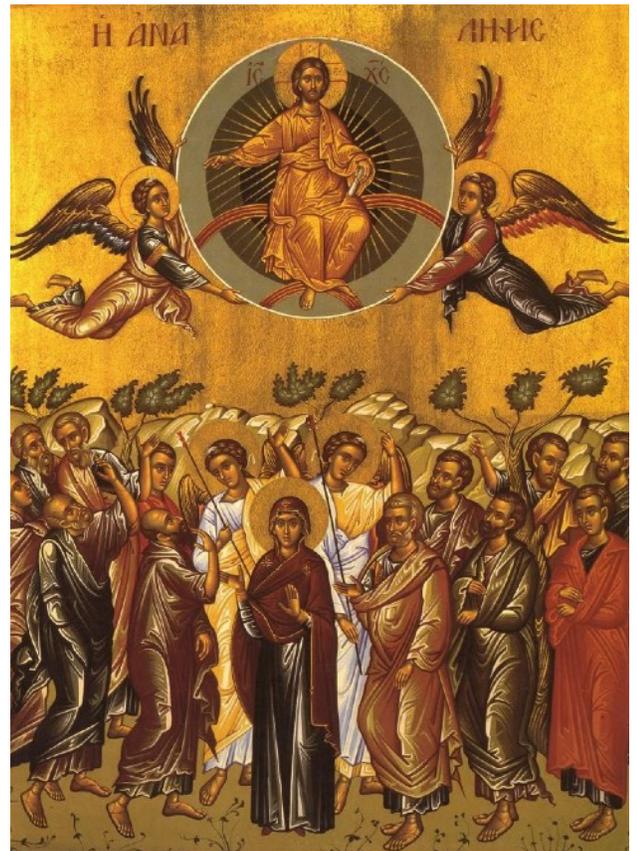
by Fr. Thomas Hopko

Jesus did not live with His disciples after His resurrection as He had before His death. Filled with the glory of His divinity, He appeared at different times and places to His people, assuring them that it was He, truly alive in His risen and glorified body.

To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the Kingdom of God (Acts 1.3).

It should be noted that the time span of forty days is used many times in the Bible and signifies a temporal period of completeness and sufficiency (Gen 7.17; Ex 16.35, 24.18; Judg 3.11; 1 Sam 17.16; 1 Kg 19.8; Jon 3.4; Mt 4.2).

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**AHS allows for worship services to resume, and
Bishop David gives us his**

Directives for Re-opening our Churches!

Full document inside this bulletin.

Parish Council to make a plan for it this Tuesday at 5pm via "Zoom".

Opening date to be decided. There will be many limitations to what we can and can not do, so... it will not be "Sunday as Usual". Parish council will communicate the plan as soon as they are able. Stay tuned.

The Ascension of our Lord, God and Saviour Jesus Christ continued:

On the fortieth day after His passover, Jesus ascended into heaven to be glorified on the right hand of God (Acts 1.9–11; Mk 16.19; Lk 24.51). The ascension of Christ is His final physical departure from this world after the resurrection. It is the formal completion of His mission in this world as the Messianic Saviour. It is His glorious return to the Father Who had sent Him into the world to accomplish the work that He had given him to do (Jn 17.4–5).

... and lifting His hands He blessed them. While blessing them, He parted from them and was carried up into heaven. And they returned to Jerusalem with great joy (Lk 24.51–52).

The Church's celebration of the ascension, as all such festal celebrations, is not merely the remembrance of an event in Christ's life. Indeed, the ascension itself is not to be understood as though it were simply the supernatural event of a man floating up and away into the skies. The holy scripture stresses Christ's physical departure and His glorification with God the Father, together with the great joy which His disciples had as they received the promise of the Holy Spirit Who was to come to assure the Lord's presence with them, enabling them to be His witnesses to the ends of earth (Lk 24.48–53; Acts 1.8–11; Mt 28.20; Mk 16.16–14).

In the Church the believers in Christ celebrate these very same realities with the conviction that it is for them and for all men that Christ's departure from this world has taken place. The Lord leaves in order to be glorified with God the Father and to glorify us with himself. He goes in order to "prepare a place" for and to take us also into the blessedness of God's presence. He goes to open the way for all flesh into the "heavenly sanctuary ... the Holy Place not made by hands" (see Hebrews 8–10). He goes in order send the Holy Spirit, Who proceeds from the Father to bear witness to Him and His gospel in the world, making Him powerfully present in the lives of disciples.

The liturgical hymns of the feast of the Ascension sing of all of these things. The antiphonal verses of the Divine Liturgy are taken from Psalms 47, 48, and 49. The troparion of the feast which is sung at the small entrance is also used as the post-communion hymn.

Thou hast ascended in glory O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world! (Troparion).

When Thou didst fulfill the dispensation for our sake, and didst unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: I am with you and no one will be against you! (Kontakion).

Today's Commemoration from oca.org:

The Holy Fathers of the First Ecumenical Council

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 Savior's words, enduring suffering and death for confessing Christ, but the persecutor's sword is shattered by the Cross of Christ.

Persecution of Christians ceased during the fourth century, but heresies arose within the Church itself. One of the most pernicious of these heresies was Arianism. Arius, a priest of Alexandria, was a man of immense pride and ambition. In denying the divine nature of Jesus Christ and His equality with God the Father, Arius falsely taught that the Savior is not consubstantial with the Father, but is only a created being.

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.

Continued on next page.



Sunday of The Holy Fathers of the First Ecumenical Council continued

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

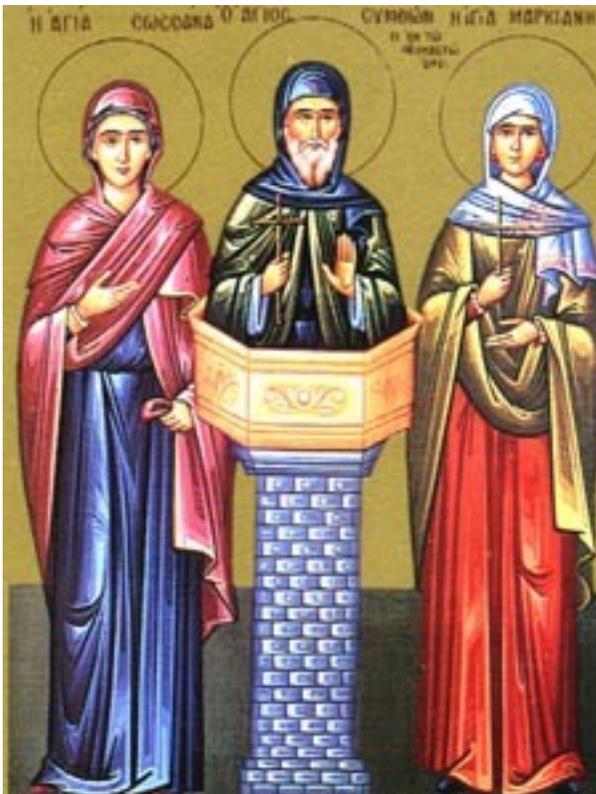
me than any blood spilled in battle is for a soldier, is the internal strife in the Church of God, for it is more ruinous."

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.



Saint of the Day (from oca.org)

Venerable Simeon Stylites the Younger of Wonderful Mountain

Saint Simeon the Stylite was born in the year 521 in Antioch, Syria of pious parents John and Martha. From her youth Saint Martha (July 4) prepared herself for a life of virginity and longed for monasticism, but her parents insisted that she marry John. After ardent prayer in a church dedicated to Saint John the Forerunner, the future nun was directed in a vision to submit to the will of her parents and enter into marriage.

As a married woman, Saint Martha strove to please God and her husband in everything. She often prayed for a baby and promised to dedicate him to the service of God. Saint John the Forerunner revealed to Martha that she would have a son who would serve God. When the infant was born, he was named Simeon and baptized at two years of age.

When Simeon was six years old, an earthquake occurred in the city of Antioch, in which his father perished. Simeon was in church at the time of the...

continued on next page

Life of Venerable Simeon Stylites the Younger of Wonderful Mountain continued.

...earthquake. Leaving the church, he became lost and spent seven days sheltered by a pious woman. Saint John the Baptist again appeared to Saint Martha, and indicated where to find the lost boy. The saint's mother found her lost son, and moved to the outskirts of Antioch after the earthquake. Already during his childhood the Lord Jesus Christ appeared several times to Saint Simeon, foretelling his future exploits and the reward for them.

The six-year-old child Simeon went into the wilderness, where he lived in complete isolation. During this time a light-bearing angel guarded and fed him. Finally, he arrived at a monastery, headed by the igumen Abba John, who lived in asceticism upon a pillar. He accepted the boy with love.

After a time, Saint Simeon asked the Elder John to permit him also to struggle upon a pillar. A new pillar was raised by the brethren of the monastery with the blessing of the igumen, near his pillar. Having completed the initiation of the seven-year-old boy into monasticism, Abba John placed him upon this pillar. The young ascetic, strengthened by the Lord, quickly grew spiritually, in his efforts surpassing even his experienced instructor. For his efforts, Saint Simeon received from God the gift of healing.

The fame of the young monk's deeds began to spread beyond the bounds of the monastery. Monks and laypeople began to come to him from various places, desiring to hear his counsel and receive healing from their infirmities. The humble ascetic continued to pursue asceticism with instructions from his spiritual mentor Abba John.

When he was eleven, Simeon decided to pursue asceticism upon a higher pillar, the top of which was forty feet from the ground. The bishops of Antioch and Seleukia came to the place of the monk's endeavors, and ordained him as a deacon. Then they permitted him to ascend the new pillar, on which Saint Simeon labored for eight years.

Saint Simeon prayed ardently for the Holy Spirit to descend upon him, and the holy prayer of the ascetic was heard. The Holy Spirit came upon him in the form of a blazing light, filling

the ascetic with divine wisdom. Along with oral instructions, Saint Simeon wrote letters about repentance, monasticism, about the Incarnation of Christ, and about the future Judgment.

After the death of his Elder, Saint Simeon's life followed a certain pattern. From the rising of the sun until mid-afternoon he read books and copied Holy Scripture. Then he rose and prayed all night. When the new day began, he rested somewhat, then began his usual Rule of prayer.

Saint Simeon concluded his efforts on the second column, and by God's dispensation, settled upon the Wonderful Mountain, having become an experienced Elder to the monks in his monastery. The ascent to Wonderful Mountain was marked by a vision of the Lord, standing atop a column. Saint Simeon continued his efforts at this place where he saw the Lord, at first upon a stone, and then upon a pillar.

Future events were revealed to Saint Simeon, and so he foretold the death of Archbishop Ephraim of Antioch, and the illness of Bishop Domnus, which overtook him as punishment for his lack of pity. Finally, Saint Simeon predicted an earthquake for the city of Antioch and urged all the inhabitants to repent of their sins.

Saint Simeon established a monastery on Wonderful Mountain, where the sick people he healed built a church in gratitude for the mercy shown them. The saint prayed for a spring of water for the needs of the monastery, and once during a shortage of grain, the granaries of the monastery were filled with wheat by his prayers.

In the year 560 the holy ascetic was ordained to the priesthood by Dionysius, Bishop of Seleukia. At age seventy-five Saint Simeon was warned by the Lord of his impending end. He summoned the brethren of the monastery, instructed them in a farewell talk, and peacefully fell asleep in the Lord in the year 596, having toiled as a stylite for sixty-eight years.

After death, the saint worked miracles just as he had when alive. He healed the blind, the lame and the leprous, saving many from wild beasts, casting out devils and raising the dead.

Parish News:

- We **pray for the health and well-being** of all the servants and handmaidens of God who need our prayers: **Verna** Hnatiuk, **Miranda** Mayko, **Jean** Miskew, **Sarah** Komar, **Marge** Woitas, **Katie** Bunio, **Ann** Horsman, **Louis** Pekar & **Rosa** Maria Santos. (If you know any other people who should be on this list: please email me.)
- We wish God's blessings and **happy birthday** to our parishioner: Kateryna Orysiuk (28th) who both celebrates her birthday this week. May God grant you many years!
- Our next **Parish Pastoral Council (PPC) Meeting** is this Tuesday, May 26 at 5pm via Zoom. PPC members please check your emails.

Looking for some of our recent videos or bulletins?

Fr. Bo has been posting and emailing out Church videos and bulletins. You can also find them on our parish website that we have been updating weekly, sometimes twice weekly. If you are not getting the emails, tell me and I'll put you on the list.

dormition.eeparchy.com



Camp Oselia's Pink Flamingo Fundraiser

How does this fundraiser work?

This fundraiser will begin soon (Spring). On each day of the last week of July (Flamingo Week), a flock of flamingo lawn ornaments will land on somebody's randomly drawn lawn for the day.

You can enter all of your friends, family, neighbours, co-workers, even businesses into our draw barrel for only \$2 each starting now at CampOselia.com. That's it. We will send your nominated people an email letting them know that you have personally and lovingly "Flamingoed" them.

The people whom you have "flamingoed", of course, will have the opportunity to return the favour by "flamingoing" you back... and perhaps others might nominate you too. Therefore we suggest you purchase a \$20 "Anti-Pink-Flamingo" insurance policy if you want to keep your front lawn flamingo free.

All the proceeds of this fundraiser will go towards trying to make Camp Oselia the greatest, most exciting, safest, and coolest camp in the world! (even though this year we will not be able to run any camps due to the pandemic)

Where can I go to enter people into the draw barrel? And where can I get "Anti-Pink-Flamingo" Insurance?

CampOselia.com

When can I flamingo my friends and family?

The sooner the better. We will accept nominations and sell insurance policies up until the morning of June 28th.

What information will you need to collect?

To nominate someone, you will need to provide us with your name and email, as well as their name, email and lawn's address.

If you want insurance you will need to provide us with your name, email and your address.

How long will the flamingoes be on the "lucky" people's lawns?

About 12 hours... We will set them up in the morning and collect them in the evening.

Does the insurance cover more than one lawn?

Nope, it covers only the address that it was bought for.

What if I bought insurance and someone else puts flamingoes on my lawn anyway?

Well... we can only tell you that if you have a valid insurance policy protecting you from our flamingoes, that we will not put any flamingoes (or other lawn ornaments) on your lawn. We however will not be able to prevent others from doing so.

What if the person I want to nominate doesn't have a lawn?

If there is no lawn, we will bring a pot of dirt, and put just a few flamingoes near their door. No problem.

Can I nominate someone from outside of Edmonton?

You can.... but we are only willing to drive within Edmonton, Sherwood Park, St. Albert, Stoney Plain, and Spruce Grove to plant our flock of flamingoes and pick them up again. Further than that... they are likely safe from getting the flock on their lawn.

What if they get drawn but really don't want flamingoes on their lawn.

If they don't want to support us by purchasing "Anti-Pink-Flamingo Insurance" and they do not want the flock of birds on their lawn, and if they happen to get drawn, then... they can simply ask us to remove the birds from their lawn. Our goal is to have fun and raise some funds for Camp, not to upset people.

Can I make a donation to the camp without putting anyone into the draw barrel, and without getting insurance?

Yes, we would be happy to accept donations through the Eparchy of Edmonton. They will be able to provide you with a tax receipt if the donation is \$20 or more. You can do this at CampOselia.com

Can I get a tax receipt for getting insurance or nominating people?

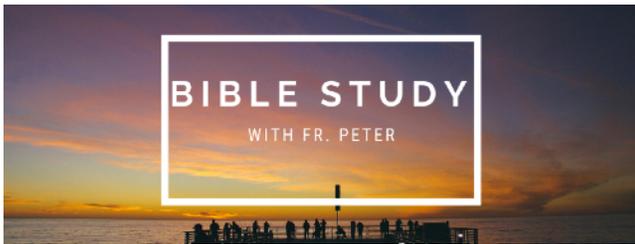
Nope. You can only get a tax receipt by making a direct donation through the Eparchy of Edmonton. The Eparchy of Edmonton is the owner of the camp and is a registered charity.

Can I get more information about the Camp and/or register my kids for Camp Oselia?

Sure, check us out. CampOselia.com



CampOselia.com



Join us for a weekly Bible study with Father Peter live streamed on St. Josaphat's YouTube, Facebook, and website! Check out our Facebook event here for more details: [Bible Study with Father Peter](#)

Did you miss an episode one night? Don't worry! We post all our Bible studies on our YouTube account here. Episode one is available to watch here: [Click Here to Watch Episode One!](#)

We apologize for the muted sound during the first few minutes of the live stream. However, you can watch episode two here, make sure to follow St. Josaphat's Cathedral to stay updated with future Bible Study lessons! [Click here to Watch Episode Two!](#)

"Lord, Jesus Christ, Son of God, have mercy on me, a sinner."

The Jesus Prayer, also known as "The Prayer of the Heart" is an ancient and beautiful prayer of the Christian East. Repeated many times consecutively, it is a prayer which allows us to stand in the presence of the Lord, focusing on Him and asking for His mercy. This prayer has been an incredible guide for many people as they come to know the Lord and a true weapon for engaging in spiritual combat.

Watch the video and read all about this challenge here: <https://eeparchy.com/2020/05/22/fr-mikes-40-day-jesus-prayer-challenge/>



Yesterday (Saturday) Bishop David, ordained Fr. Roman (and his wife Erica) Kobyletsky into priestly orders. AXIOS!

Read about Deacon Roman's experiences of persecution under the deadly Communist Regime's and his powerful journey to priesthood here: [Seeds of priestly vocation grew in underground churches during Soviet regime](#)

How to Donate to our Parish during the Covid crisis and beyond

With the closure of our churches, we recognize that parishioners who normally donate through Sunday collections may wonder how they can continue to support their parishes financially. The Eparchial Pastoral Centre is suggesting three options for parishioners to donate to their parishes if online options are not available to them directly:

I. Mail a donation by cheque;

Please do not send cash in the mail. Mail it to the (Ukrainian Catholic) Pastoral Centre and we will forward all donations to the parish. Our address is:

Eparchy of Edmonton Pastoral Centre

9645 108 Avenue NW, Edmonton, AB T5H 1A3 .

(Please do not mail things to Dormition Parish directly as our mailbox is not sufficiently secure.... It's good enough for bills, but not incoming funds.)

2. Donate using the Eparchial Website.

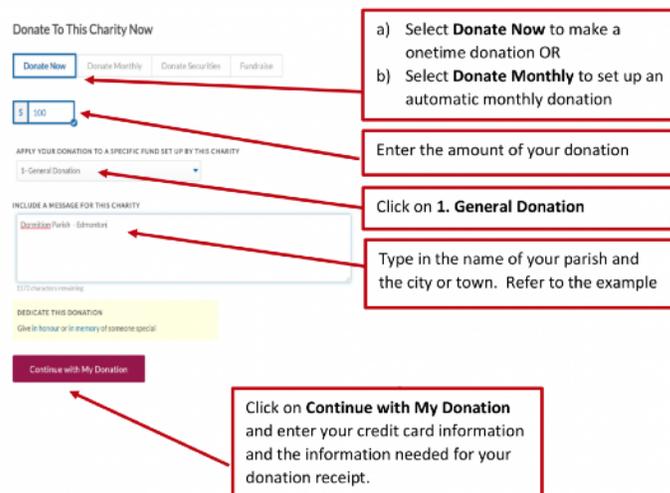
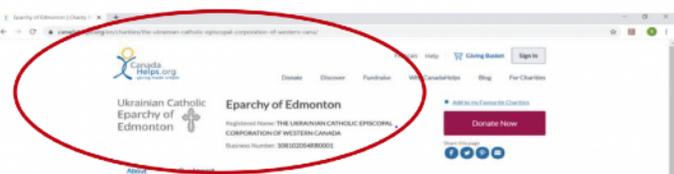
Our Eparchy accepts online donations through Canada Helps. You will receive a donation receipt directly from Canada Helps and the Eparchy will receive notification of the donation with all of the details and will allocate the funds to your parish. The following steps will help first time users with the online process:

Steps for making an online donation to your parish

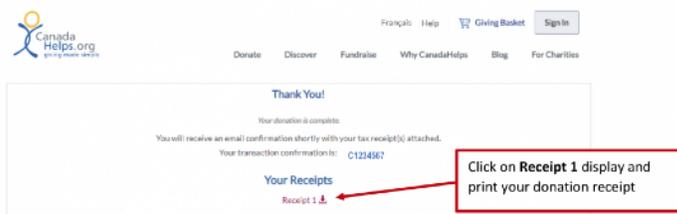
A. Access the Eparchy website at www.eeparchy.com and click on the Donate button.



B. You are automatically transferred to the Canada Helps site for the Eparchy of Edmonton. Scroll to the Donate to this Charity Now area and complete the required fields:



C. Once you have typed in the required information, click on the Complete Donation button. A message will appear thanking you for your donation and providing a confirmation number. You will also be able to directly print your charitable receipt.



D. Your donation is complete. The Eparchy will receive notification of the donation and will allocate the donation for your parish. You may close your browser.

3. Donate by credit card

Please call our Pastoral Centre at 780-424-5496 during office hours (hours may be limited but you can leave a message and we will call you back). You will be asked for your name, credit card number, name of your parish and the city/town. A donation receipt will be issued from the Eparchy of Edmonton and proceeds allocated to your parish.

Thank you for your continued support of our Church though these unprecedented times. If you have any questions, comments or suggestions please call our Pastoral Centre at 780-424-5496

Colouring Page. I'd love to see your art.



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Bishop David's Directives for the Re- opening of Churches and the Resumption of Public Liturgical Services

May 21, 2020

Слава Ісусу Христу!
Glory be to Jesus Christ!

Dear Reverend Pastors and Faithful,

As we celebrate the Feast of the Ascension of Our Lord, Jesus – just before ascending to heaven and returning to the Father – commissions the apostles, saying, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matthew 28: 19-20).

We too have been commissioned by Jesus through our baptism to share the Good News of the Gospel message with all people, starting with our family, friends and neighbours.

It is in this light that, with joy in our hearts, we announce the re-opening of our churches and the resumption of public liturgical services, although with limits and restrictions.

From time to time, it may be necessary to update our Directives based upon advice from our health care officials and “best practice feedback” from our parishes as they re-open. As we move towards gradual re-opening and the resumption of public liturgical services, it is critical that we understand the potential for the spread of COVID-19 among our faithful and take steps to minimize the risk of spread, especially among high risk populations within our congregations.

The health and safety of everyone is first and foremost.

To be successful in Alberta's relaunch and church re-openings, we will need to continue to do what we are doing, namely:

- follow public health measures,
- practice physical distancing and good hygiene; and
- continue acting responsibly.

The following Directives for the Re-opening of Churches and the Resumption of Public Liturgical Services adhere to the Government of Alberta directives on places of worship: Guidance for Places of Worship; and Workplace Guidance for

Business Owners. Included in these Directives are the following:

- A. Readyng our parishes for re-opening
- B. Deciding whether to attend church services or not
- C. Determining the 50-person or less maximum
- D. Physical distancing seating
- E. Entering and exiting the church
- F. Participating in the Divine Liturgy and other services

A: Readyng our parishes for re-opening

1. Pastors, in consultation with their Parish Pastoral Councils, parish staff and others concerned, must communicate clearly and effectively with their parishioners about their plans for when and how they will resume public liturgical services.
2. Specifically, the communication should cover the following areas:
 - 2.1. How the parish will determine the 50-person or less maximum to participate in the Divine Liturgy and other liturgical services.
 - 2.2. How the parish will ensure physical distancing.
 - 2.3. The measures the parish will take to ensure proper sanitation.
3. The Divine Liturgy schedule, if altered to allow more time between services, should be published.
4. No “drive in” or “parking lot” services are permitted.
5. An adequate stock of hand sanitizer and other cleaning supplies should be readily available at the time of reopening.
6. Social gatherings before or after church services (including coffee and doughnuts) are not to take place at this time.
7. If a parish is unable for practical or other reasons to maintain strict physical distancing and perform the cleaning requirements as indicated in these Directives, the pastor must not celebrate the Divine Liturgy or any other liturgical services publicly until such time as the parish is able to do so.

Directives for re-opening continued

B: Deciding whether to attend or not to attend church services

8. The faithful continue to be dispensed from the obligation to attend the Divine Liturgy in church at this time.
9. All those attending church services do so at their own risk. It is important for individuals and families to take responsibility for protecting themselves – and others.
10. Prior to attending liturgical services, the faithful should use the self-assessment tool provided by the Government of Alberta.
11. The following individuals *must* stay home for the sake of the wider community:
 - 11.1. Those with COVID-19 and those who live with someone with COVID-19.
 - 11.2. Those who have been exposed to someone with COVID-19.
 - 11.3. Anyone feeling sick with a cough, fever, shortness of breath, runny nose or sore throat, even if symptoms appear to be mild or resemble a cold.
 - 11.4. Anyone at high risk from COVID-19, for example, those with chronic medical conditions, especially with upper respiratory or flu-like symptoms.
 - 11.5. Those who have recently travelled outside of Canada.
12. The following individuals *are encouraged* to stay home for the sake of the wider community:
 - 12.1. Those who live with someone with upper respiratory or flu-like symptoms.
 - 12.2. Older persons and persons with pre-existing medical conditions (such as high blood pressure, heart disease, lung disease, cancer or diabetes)
 - 12.3. Family members who live with the elderly or those who are at risk.
13. When at home, individuals and families are encouraged to follow the liturgical services on livestream or Telus (channel 876), or set aside some time to pray, read the Sacred Scriptures or some other spiritual reading.
14. Clergy (priests, deacons, subdeacons) and assistants (sacristans, altar servers, lectors, cantors) with a respiratory infection of any kind must not celebrate or participate in public Divine Liturgies and the sacraments.

C: Determining the 50-person or less maximum

15. Stage 1 of the Alberta relaunch limits the number of faithful gathering for the Divine Liturgy and other liturgical services to no more than 50 people or one third of normal worship space, whichever is smaller, and whichever ensures that physical distancing of at least 2 metres (6 feet) will be maintained. This includes clergy, sacristans, altar servers, lectors, cantors, etc.
16. All individuals found to be in violation of gathering restrictions are subject to a \$1,000 penalty.
17. Additional Divine Liturgies may be scheduled with greater frequency to accommodate the spiritual needs of the faithful.
18. To ensure that the maximum number of 50 people is not exceeded at any time, the faithful must pre-register through email or by calling the parish, indicating their wish to attend a particular Divine Liturgy or other liturgical service – they must receive confirmation prior to attending.
19. The faithful should not pre-register for more than one liturgical service until everyone who wishes to attend has had an opportunity to do so (which might be every week, or every 2 or 3 weeks).
20. A list of attendees and their contact information must be maintained should someone test positive for COVID-19, thereby assisting public health officials with contact tracing and follow-up. The list must be kept until advised otherwise.

D: Physical distancing and seating

21. Except for members of the same household, physical distancing of at least 2 metres (6 feet) from another person must be maintained by everyone on the church property (in the church, on the church steps, in the parking lot, in the washrooms, etc.)
22. Tape or rope can be used to close off 2 or 3 rows of pews between the seating pews, to ensure physical distancing.
23. Seats which can be used should be clearly marked.

Directives for re-opening continued

24. Members of the same household may sit together in the same pew.
25. Infants and children should remain with their parents at all times. Cry rooms are closed at this time.
26. When the faithful are required to stand in line, for example, to receive Holy Communion, go to confession, or use the washroom, tape can be placed on the church floor to indicate proper spacing between persons.
27. Clergy and assistants are to remain at least 2 metres (6 feet) from each other and from the congregation during the entire liturgical service.

E: Entering and exiting the church

28. Entry to the church is provided through a single door of entry, taking into consideration access for the handicapped.
29. A separate point of exit is to be used, where possible.
30. Entrance and exit doors should be propped open, where possible, as people enter/exit so that the faithful need not touch the door handles or doors.
31. The faithful are to be welcomed by a greeter/usher, who will:
 - 31.1. assist in staggering the time of their arrival and departure to ensure physical distancing of at least 2 metres (6 feet);
 - 31.2. check their name off the list of confirmed attendees;
 - 31.3. remind them of the requirement for physical distancing;
 - 31.4. remind them to sanitize their hands upon entry to and exit from the church; and
 - 31.5. remind the faithful that the veneration of icons, crosses, etc., should be done without touching or kissing them.
32. Members of the same household may enter and exit together.
33. Once the maximum permitted space has been reached, additional people are not permitted to enter the church building.

34. People who simply show up must be turned away; however, they are to be informed of how they can register for another Divine Liturgy or liturgical service.
35. The greeter/usher will dismiss the faithful by rows at the end of the liturgical service.
36. There should be no social gatherings after the liturgical services. The faithful should promptly leave the church and parking lot upon the completion of the services.

F: Participating during Liturgical Services

Use of face masks

37. The faithful are encouraged to wear face masks, however, it is not required if physical distancing is maintained at all times.

Singing led by a single cantor

38. Congregational and choral (choir) singing is a high-risk activity and is not allowed because infected people can transmit the virus through their saliva or respiratory droplets.
39. Instead, the sung responses during the liturgical services may be led by a single cantor, while the faithful remain prayerfully silent.
40. A designated area, completely separated from the faithful, must be set aside for the cantor, as singing disperses droplets in a wider area than speaking.
41. Where the parish has chosen to recite the entire Divine Liturgy, the faithful may actively participate in the responses, provided that physical distancing is maintained.
42. Where the parish recites some parts of the Divine Liturgy and sings others, again, the sung parts are to be led by a single cantor, while the faithful remain prayerfully silent.

Collection

43. Rather than passing a collection basket hand-to-hand, a basket is to be placed at the front of the Church for the convenience of the faithful in making their financial contribution in support of the mission of the Church.

Directives for re-opening continued

Kiss of Peace

44. At the Kiss of Peace, the faithful can acknowledge each other with a simple bow and refrain from hand shaking altogether.

Distribution of Holy Communion

45. The priest is to wash his hands with soap and water or use hand sanitizer immediately before the preparation of the gifts of bread and wine prior to the celebration of the Divine Liturgy (Proskomedie).
46. The priest prays the prayers of the Rite of Preparation (Proskomedie) silently so that droplets dispersed by speaking is avoided. Alternatively, the priest is to wear a mask. The priest is always must prepare a second chalice from which he will partake at communion.
47. Once the gifts of bread and wine are transferred to the holy table (altar) at the Great Entrance, they are to remain completely covered with the veils until the consecration.
48. During the consecration, when the gifts of bread and wine are uncovered, the priest is to step back from the holy table at least 2 metres (6 feet) and remains there until communion in order to avoid droplets being dispersed in speaking or singing the words of consecration.
49. The priest again is to wash his hands with hand sanitizer immediately before the fraction of the Lamb and the placing of the consecrated particles into the chalice for distribution to the faithful.
50. After the priest partakes of the precious Body of Christ in the usual way, he then partakes from the precious Blood of Christ from the chalice which has prepared for his own use.
51. Where there are concelebrants, the priests receive the Eucharist by intinction, that is, they dip the precious Body of Christ into the separately prepared chalice for clergy, always being careful not to touch the precious Blood with their fingers. For this purpose, specially prepared longer particles (rectangular) can be used. Alternatively, the concelebrants are to receive the precious Blood of Christ from the individual chalices prepared for them.
52. Only one priest should distribute Holy Communion to the entire congregation.
53. The priest should wear a face mask when distributing the Eucharist. He silently prays the usual prayer, "The servant of God, [name], partakes of the precious, most

holy and most pure Body and Blood of our Lord..." as each communicant approaches. This avoids the dispersion of any droplets by the priest.

54. Holy Communion is to be distributed to the faithful at the usual time during the Divine Liturgy.
55. The Eucharist is to be distributed with single-use disposable wooden spoons, which are to be burnt and properly disposed after usage.
56. If the priest senses that his fingers have made contact with a person's mouth or hands, he should pause, place the chalice on the tetrapod, and use hand sanitizer to cleanse his hands prior to continuing to distribute the Eucharist.
57. For people with celiac disease, a separate small chalice is to be prepared. The amount of wine used must be small enough for the communicant to drink it entirely.
58. After everyone who wishes to approach to receive Holy Communion has done so, the priest is to recite the Prayer of Spiritual Communion, since not everyone may feel comfortable in approaching to receive the Eucharist at this time.
59. All sacred vessels are to be thoroughly cleansed and purified with soap and hot water.

Cleaning and disinfecting the Church

60. Hand sanitizing should take place at the entrance of the church for those attending the Divine Liturgy and other liturgical services. Hand sanitizer must contain at least 60% alcohol.
61. A bottle of hand sanitizer, touched by many, should not be used. Instead, use an automatic dispenser or have an usher/greeter spray the hands of those entering and exiting the church.
62. Holy water fonts are to be remain empty.
63. Personal protective practices are to be promoted (coughing and sneezing etiquette, hand hygiene).
64. Increased frequency of cleaning and disinfecting the church should take place, including surfaces that are touched often, including doors, railings, pews, common areas, washrooms).
65. The church should be cleaned and disinfected between each service. See "cleaning and disinfecting," *Workplace Guidance for Business Owners – Government of Alberta*, for accepted products and practices.

Directives for re-opening continued

66. All Divine Liturgy books, hymnals, paper, and other items are to be removed from the pews for the protection of the faithful. People may bring their own Divine Liturgy books or download the Divine Liturgy text on their mobile device.
67. Individual church bulletins should not be distributed, unless they are handed out by an usher/greeter as parishioners enter the church.

Baptisms, weddings and funerals

68. The celebration of baptisms, weddings and funerals are permitted, while maintaining the precautions listed above.

Grave blessings

69. Grave-side blessings are permitted, while maintaining the precautions listed above.

Parish Pastoral Council meetings

70. Meetings of the parish pastoral council is permitted, again while maintaining the precautions listed above.
71. No coffee or socializing after meetings is allowed.
72. All other meetings are not permitted at this time, including bible study groups, youth groups, UCWLC, UCBC, and Knights of Columbus.

Financial Support

At this critical time, your financial support is greatly appreciated. Our eparchy and parishes continue to incur expenses as we strive to fulfill the mission which God has entrusted to the Church. If you are able, you may mail a donation directly to the Eparchy of Edmonton or your parish. You may also donate online at www.eepararchy.com by clicking "Donate." If you are donating to a given parish, specify which parish in the memo box: "Include a message for this charity."

Stay safe and healthy

During the COVID-19 pandemic, the Government of Alberta continues to ask each of us to stay safe and to continue acting responsibly to prevent the spread of the coronavirus.

The success of the Alberta relaunch and the re-opening of Churches and the resumption of public liturgical services

depends to a great extent on how closely we adhere to the provincial health regulations and church liturgical directives.

Together, our actions can make a difference in the lives of family, friends and strangers alike.

With gratitude for your patience and cooperation, I assure you that your well-being, both spiritual and physical, is of paramount importance as we take these initial steps to resume public participation in our liturgical services.

May the blessings of the All Holy Trinity be upon you and your family.

Bishop David

Prayer of Spiritual Communion

My Jesus, I believe that You are present in these Holy Gifts! I love You above all things and I desire to receive You into my soul. Since I cannot receive You now, I place before You my whole life and hope, O loving Master; and I ask, pray, and entreat You: Make me worthy to partake in a mystical way and with a pure conscience of Your awesome and heavenly Mysteries: for forgiveness of sins, for the pardon of offences, for communion of the Holy Spirit, for the inheritance of the kingdom of heaven, for confidence before You, and not for judgment or condemnation. I embrace You as You enter and abide in me, and I unite myself completely to You. Permeate my soul and body, and never permit me to be separated from You. Amen.