



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці

Our Mission is to joyfully bring all people into the knowledge, love and service of the Holy Trinity, Who dwells amongst us.

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

new

Major Feast Days at 7pm

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

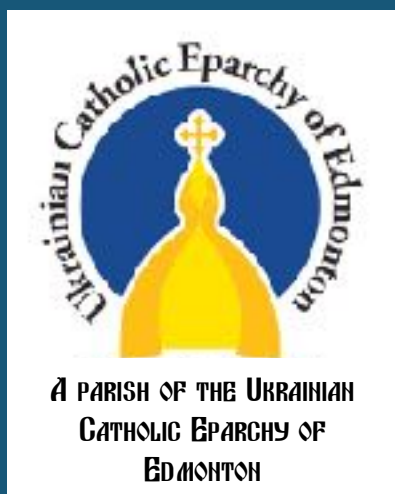
Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com



Sunday, January 2, 2022

Sunday before Theophany; Octoechos Tone 7;
Our Holy Father Sylvester, Pope of Rome (335).

Христос народився! - Славимо Його!
Christ is Born! - Let Us Glorify Him!

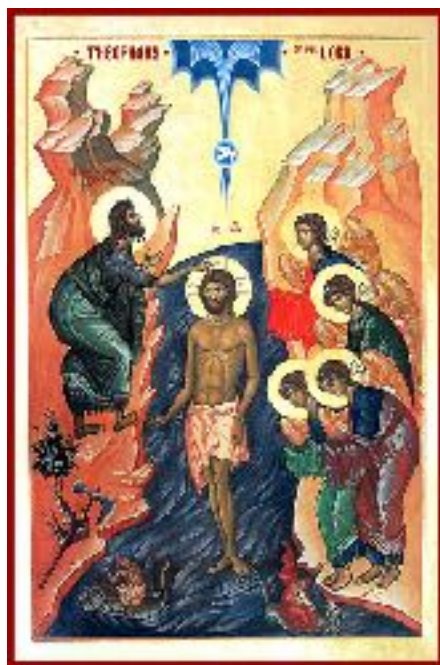
Happy New year!

Theophany

by Fr Thomas Hopko

Circumcision of Christ

The sixth of January is the feast of the Epiphany. Originally it was the one Christian feast of the "shining forth" of God to the world in the human form of Jesus of Nazareth. It included the celebration of Christ's birth, the adoration of the Wisemen, and all of the childhood events of Christ such as His circumcision and presentation to the temple as well as His baptism by John in the Jordan. There seems to be little doubt that this feast, like Easter and Pentecost, was understood as the fulfillment of a previous Jewish festival, in this case the Feast of Lights.



Epiphany means shining forth or manifestation. The feast is often called, as it is in the service books, Theophany, which means the shining forth and manifestation of God. The emphasis in the present day celebration is on the appearance of Jesus as the human Messiah of Israel and the divine Son of God, One of the Holy Trinity with the Father and the Holy Spirit.

Thus, in the baptism by John in the Jordan, Jesus identifies Himself with sinners as the "Lamb of God who takes away the sin of the world" (Jn 1.29), the "Beloved" of the Father whose messianic task it is to redeem men from their sins (Lk 3.21, Mk 1.35). And he is revealed as well as One of the Divine Trinity, testified to by the voice of the Father, and by the Spirit in the form of a dove. This is the central epiphany glorified in the main hymns of the feast:

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When Thou, O Lord, wast baptized in the Jordan the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, calling Thee his Beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of his Word. O Christ our God, who hast revealed Thyself and hast enlightened the world, glory to Thee (Troparion).

Today Thou hast appeared to the universe, and Thy Light, O Lord, has shone on us, who with understanding praise Thee: Thou hast come and revealed Thyself, O Light Unapproachable! (Kontakion).

The services of Theophany are set up exactly as those of Christmas, although historically it was most certainly Christmas which was made to imitate Epiphany since it was established later. Once again the Royal Hours and the Liturgy of Saint Basil are celebrated together with Vespers on the eve of the feast; and the Vigil is made up of Great Compline and Matins.

The prophecies of Epiphany repeat the God is with us from Isaiah and stress the foretelling of the Messiah as well as the coming of His forerunner, John the Baptist:

The voice of one crying in the wilderness: Prepare the way of the Lord, make His path straight. Every valley shall be filled and every mountain and hill brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God (Is 40.3–5; Lk 3.4–6).

Once more special psalms are sung to begin the Divine Liturgy of the feast, and the baptismal line of Galatians 3.27 replaces the song of the Thrice-Holy. The gospel readings of all the Epiphany services tell of the Lord's baptism by John in the Jordan River. The epistle reading of the Divine Liturgy tells of the consequences of the Lord's appearing which is the divine epiphany.

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds (Titus 2.11–14).

The main feature of the feast of the Epiphany is the Great Blessing of Water. It is prescribed to follow both the Divine Liturgy of the eve of the feast and the Divine Liturgy of the day itself. Usually it is done just once in parish churches at the time when most people can be present. It begins with the singing of special hymns and the censing of the water which has been placed in the center of the church building. Surrounded by candles and flowers, this water stands for the beautiful world of God's original creation and ultimate glorification by Christ in the Kingdom of God. Sometimes this service of blessing is done out of doors at a place where the water is flowing naturally.

The voice of the Lord cries over the waters, saying: Come all ye, receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, even Christ who is made manifest.

Today the nature of water is sanctified. Jordan is divided in two, and turns back the stream of its waters, beholding the Master being baptized.

As a man Thou didst come to that river, O Christ our King, and dost hasten O Good One, to receive the baptism of a servant at the hands of the Forerunner [John], because of our sins, O Lover of Man (Hymns of the Great Blessing of Waters).

Following are three readings from the Prophecy of Isaiah concerning the messianic age:

Let the thirsty wilderness be glad, let the desert rejoice, let it blossom as a rose, let it blossom abundantly, let everything rejoice . . . (Is 35.1–10).

Go to that water, O you who thirst, and as many as have no money, let them eat and drink without price, both wine and fat . . . (Is 55.1–13).

With joy draw the water out of the wells of salvation. And in that day shall you say: Confess ye unto the Lord and call upon his Name; declare his glorious deeds . . . his Name is exalted . . . Hymn the Name of the Lord . . . Rejoice and exult . . . (Is 12.3.6).

After the epistle (1 Cor 1.10–14) and the gospel reading (Mk 1.9–11) the special great litany is chanted invoking the grace of the Holy Spirit upon the water and upon those who will partake of it. It ends with the great prayer of the cosmic glorification of God in which Christ is called upon to sanctify the water, and all men and all creation, by the manifestation of his saving and sanctifying divine presence by the indwelling of the Holy and Good and Life-creating Spirit.

As the troparion of the feast is sung, the celebrant immerses the Cross into the water three times and then proceeds to sprinkle the water in the four directions of the world. He then blesses the people and their homes with the sanctified water which stands for the salvation of all men and all creation which Christ has effected by his "epiphany" in the flesh for the life of the world.

Sometimes people think that the blessing of water and the practice of drinking it and sprinkling it over everyone and everything is a "paganism" which has falsely entered the Christian Church. We know, however, that this ritual was practiced by the People of God in the Old Testament, and that in the Christian Church it has a very special and important significance.

It is the faith of Christians that since the Son of God has taken human flesh and has been immersed in the streams of the Jordan, all matter is sanctified and made pure in Him, purged of its death-dealing qualities inherited from the devil and the wickedness of men. In the Lord's epiphany all creation becomes

good again, indeed “very good,” the way that God Himself made it and proclaimed it to be in the beginning when “the Spirit of God was moving over the face of the waters” (Gen 1.2) and when the “Breath of Life” was breathing in man and in everything that God made (Gen 1.30; 2.7).

The world and everything in it is indeed “very good” (Gen 1.31) and when it becomes polluted, corrupted and dead, God saves it once more by effecting the “new creation” in Christ, his divine Son and our Lord by the grace of the Holy Spirit (Gal 6.15). This is what is celebrated on Epiphany, particularly in the Great Blessing of Water. The consecration of the waters on this feast places the entire world—through its “prime element” of watering the perspective of the cosmic creation, sanctification, and glorification of the Kingdom of God in Christ and the Spirit. It tells us that man and the world were indeed created and

saved in order to be “filled with all the fullness of God” (Eph 3.19), the “fullness of him who fills all in all” (Eph 1.22). It tells us that Christ, in Who in “the whole fullness of deity dwells bodily,” is and shall be truly “all, and in all” (Col 2.9, 3.11). It tells us as well that the “new heavens and the new earth” which God has promised through His prophets and apostles (Is 66.2; 2 Peter 3.13; Rev 21.1) are truly “with us” already now in the mystery of Christ and His Church.

Thus, the sanctification and sprinkling of the Epiphany water is no pagan ritual. It is the expression of the most central fact of the Christian vision of man, his life and his world. It is the liturgical testimony that the vocation and destiny of creation is to be “filled with all the fullness of God” (Eph 3.19).



It's official!
We now have a Catholic Scouts Group in Edmonton!
#221 Our Lady's Scouts

Be part of the Adventure!

At this time we are organizing ourselves and seeking families to help us get started. In particular we are looking for Adult Scouters and Volunteers. Children and Youth can be placed on the "We Are Interested: Waiting List" and will be kept up to date with our progress and notified when programming is ready to start which will likely be in late winter or early spring. God willing.

If you and your family are interested in being involved please contact Fr. Bo Nahachewsky at 780-340-3726 or at: b.nahachewsky@eeparchy.com

More info can be found at: dormition.eeparchy.com/scouts/



 <p>BEAVERS SCOUTS AGES 5-7</p> <p>Discover nature like camping, hiking, playing games, and enjoying nature. Make your own friends along the way. Along with having fun!</p>	 <p>CUB SCOUTS AGES 8-10</p> <p>Embark on another adventure like climbing, outdoor games and more. As a Cub, Cubes are encouraged to explore and investigate while solving STEM projects and outdoor experiences.</p>	 <p>SCOUTS AGES 11-18</p> <p>Show your own skill. Show us more teamwork opportunities with leadership skills. Develop by planning adventures with your friends. Volunteering back to the community is a meaningful way.</p>	 <p>VENTURER SCOUTS AGES 18-25</p> <p>Test your potential. Develop skills to climb the mountain of your goals and reach your personal summit. Volunteer your great leadership and outdoor real-world experience.</p>	 <p>ROVER SCOUTS AGES 18-25</p> <p>The world awaits. Experience fun and challenging expeditions with peers and drive your personal ambitions with support from a mentor. Better preparing you for success.</p>
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Next Interested Person / Volunteer Meeting:
Tuesday, January 11 at 7 pm

via Zoom. Email Fr. Bo for a link: fr.nahachewsky@eeparchy.com

Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>2</p> <p>Sunday before Theophany; Octoechos Tone 7; Our Holy Father Sylvester, Pope of Rome (335). Matins Resurrectional Gospel 10. 2 Timothy 4:5-8; Mark 1:1-8</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>Joanna Vizza's Birthday</p>	<p>3</p> <p>Pre-feast of Theophany; the Holy Prophet Malachi (5th c. BC); the Holy Martyr Gordius (313-24). Hebrews 3:5-11, 17-19; Luke 20:27-44</p> <p>Brad and Greg Ostopowich's Birthdays</p> <p>5:30 Appointment</p>	<p>4</p> <p>Pre-feast of Theophany; Synaxis of the Seventy Holy Apostles; Our Venerable Father Theoctistus, Hegumen of the Cucomo Monastery in Sicily. Hebrews 4:1-13; Luke 21:12-19</p> <p>10:30 am Liturgy at Venta Care Centre</p> <p>2 pm Vocations Meeting at Seminary</p>	<p>5 </p> <p>Theophany Eve; The Holy Martyrs Theopemptus and Theonas (284-305); the Venerable Synclitica; It is a day of fast and abstention from meat and foods that contain these meat. ;</p> <p>11 am Appointment</p> <p>7 pm Complines, Divine Liturgy and the Great Blessing of Water will be celebrated in English</p>	<p>6</p> <p>The Holy Theophany of Our Lord, God and Saviour Jesus Christ Feast of our Lord. Holy Day of Obligation. Titus 2:11-15; 3:4-7; Matthew 3:13-17</p> <p>10 am Baptism of Nicholas Setlack</p>	<p>7</p> <p>Post-feast of Theophany; the Synaxis of the Holy and Glorious Prophet, Forerunner and Baptist John Abstention from meat and foods that contain meat. Acts 19:1-8; John 1:29-34</p> <p>Samuel Bryson's Birthday</p> <p>Home blessings for those who request them can begin.</p>	<p>8</p> <p>Saturday after Theophany; Our Venerable Father George the Chosebite (610-41); Our Venerable Mother Dominica (474-91); and Emilian the Confessor Ephesians 6:10-17; Matthew 4:1-11</p> <p>George Laschuk's Birthday</p>
<p>9</p> <p>Sunday after Theophany; Octoechos Tone 8; the Holy Martyr Polyeuctus (249-51) Matins Resurrectional Gospel 11. Ephesians 4:7-13; Matthew 4:12-17</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p>	<p>10</p> <p>Post-feast of Theophany; Our Holy Father Gregory, Bishop of Nyssa (after 394); the Venerable Dometian, Bishop of Miletene (582-602); Our Venerable Father Marcian, Presbyter and Econome of the Great Church (450-57) Hebrews 8:7-13; Mark 8:11-21</p> <p>5:30 Appointment</p>	<p>11</p> <p>Post-feast of Theophany; Our Venerable Father Theodosius, Founder of the Cenoebitic Monastic Life (529) 2 Corinthians 4:6-15; Matthew 11:27-30</p> <p>11 am Appointment</p> <p>3 pm Appointment</p> <p>7 pm Scouts Meeting</p>	<p>12</p> <p>Post-feast of Theophany; the Holy Martyr Tatiana Hebrews 10:1-18; Mark 8:30-34</p>	<p>13</p> <p>Post-feast of Theophany; the Holy Martyrs Hermylus and Stratonicus (313-24) Hebrews 10:35-11:7; Mark 9:10-16</p> <p>Blessing of Water at St. Benedict School</p>	<p>14 </p> <p>Leave-taking of the Feast of the Holy Theophany; Our Venerable Fathers Massacred in Sinai and Rhaithu (c. 370); the Repose of the Holy Equal-to-the Apostles Nina, Enlightener of Georgia Abstention from meat and foods that contain meat. Hebrews 11:8,11-16; Mark 9:33-41</p>	<p>15</p> <p>Our Venerable Fathers Paul of Thebes (312-37) and John the Hut-Dweller (465-74) Ephesians 5:1-8; Luke 14:1-11</p>
<p>16</p> <p>30 Sunday after Pentecost; Octoechos, Tone 1; The Veneration of the Precious Chains of the Holy and Illustrious Apostle Peter Matins Resurrectional Gospel 1. Colossians 3:12-16; Luke 18:18-27</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p>	<p>17</p> <p>Our Venerable and God-bearing Father Anthony the Great (356) Polyeleos Feast. Hebrews 13: 17-21; Luke 6: 17-23</p> <p>5:30 Appointment</p>	<p>18</p> <p>Our Holy Fathers and Archbishops of Alexandria Athanasius (373) and Cyril (444) Hebrews 12:25-26; 13:22-25; Mark 10:2-12</p> <p>7:15 pm PPC Meeting</p>	<p>19</p> <p>Our Venerable Father Macarius of Egypt (c. 390) James 1:1-18; Mark 10:11-16</p>	<p>20</p> <p>Our Venerable and God-bearing Father Euthemius the Great (473) Polyeleos Feast. Hebrews 13: 17-21; Luke 6: 17-23</p>	<p>21 </p> <p>Our Venerable Father Maximus the Confessor (662); the Holy Martyr Neophytus (284-305); the Holy Martyrs Eugene, Candidus, Valerian, and Aquilas Abstention from meat and foods that contain meat. James 2:1-13; Mark 10:23-32</p>	<p>22</p> <p>The Holy Apostle Timothy; the Holy Venerable-Martyr Anastasius the Persian (628) Colossians 1:2-6; Luke 16:10-15</p>
<p>23</p> <p>31 Sunday after Pentecost; Octoechos Tone 2; The Holy Priest-Martyr Clement, Bishop of Ancyra; the Holy Martyr Agathangel (both 286-305); Blessed Vincent Levoniuk and His Twelve Companions: Nykyta Hrytsiuk, Ivan</p>	<p>24</p> <p>Our Venerable Mother Xenia the Roman James 2:14-26; Mark 10:46-52</p> <p>5:30 Appointment</p>	<p>25</p> <p>Our Holy Father Gregory the Theologian, Archbishop of Constantinople (390) Polyeleos Feast. 1 Corinthians 12:7-11; John 10:9-16</p>	<p>26</p> <p>Our Venerable Father Xenophon and his wife Maria James 3:11-4:6; Mark 11:23-26</p>	<p>27</p> <p>The Transfer of the Precious Relics (438) of Our Father among the Saints John Chrysostom Polyeleos Feast. Hebrews 7:26-8:2; John 10:9-16</p> <p>6 pm Camp Oselia Society Meeting</p>	<p>28 </p> <p>Our Venerable Father Ephrem the Syrian (373) Abstention from meat and foods that contain meat. 1 Peter 1:1-2, 10-12; 2:6-10; Mark 12:1-12</p>	<p>29</p> <p>The Transfer of the Relics of the Great-Martyr Ignatius the God-bearer (of Antioch) 1 Thessalonians 5:14-23; Luke 17:3-10</p>

From the Eparchial E- Bulletin:

The annual Week of Prayer for Christian Unity will take place from January 18-25, 2022. The theme for this year's Week of Prayer for Christian Unity focuses on the Feast of Theophany and the star that led the Magi to the Christ Child. It is based on Matthew 2:1-12, with special emphasis on verse 2: "We saw his star in the East, and we came to worship him."

The Edmonton and District Council of Churches has organized an Ecumenical Prayer Service to be held 7 p.m. on Sunday, January 23 at Our Lady of Good Help Maronite Catholic Church, located at 9805-76 Avenue. It is our hope that any COVID-19 restrictions will allow us to meet safely in person to celebrate our unity in Jesus Christ. If not, the event will be held by Zoom, as it was in 2021.

Pope Francis has convoked an International Conference on Vocations, Symposium Priesthood - Toward a Fundamental Theology of the Priesthood, organized in collaboration with the *Centre for Research and Anthropology of Vocations*.

The Holy Father will open the event which will take place in Rome from February 17-19, 2022, as part of the synodal process, which is currently underway. For further information, including the programme for the Symposium, visit the dedicated website for the Symposium: <https://communio-vocation.com/>. Let us pray for the success of the Symposium, but also for vocations to consecrated (religious) life, monasticism, the diaconate and priesthood, family life, and lay leadership.

The **Winter Program Guide** (Eparchy of Edmonton) is now available. The Guide includes resources on Prayer and Reflection; Family Programming; Children and Youth – Sunday Programs; Sadochok; Ridna Shkola; Sacramental Preparation; Altar Servers, Children of Mary; Youth Groups and Activities; Adult Faith Formation; Ministry Training; Choir and Cantoring; Newman Theological College; and Calendar Events.

Bishop David and the entire Pastoral Centre staff extend to the clergy, religious, monastics, and faithful of the Eparchy of Edmonton a joyous celebration of the Feast of the Nativity of Our Lord and prayerful best wishes for the New Year.

Interested in learning more about God, your faith, and the Church?

Sign up for an online course (or two or three) or even work towards a Certificate in Eastern Christian Traditions at Newman Theological College (Edmonton).

The course offerings include Scripture, Eastern Christian Theology I and II, Eastern Catholic Worship and Spirituality, the Holy Mysteries (Sacraments), and Praying with Icons.

Each course consists of 10 online sessions, spanning 5 weeks, requiring some 4 hours of work per week (2 hours per

lesson). No exams. Cost of registration per course \$85.00 plus the cost of books.

To register and for more information, visit Newman.edu/CCS, or contact Bernie Mandrusiak education@eeparchy.com or Andrea Leader admin@eeparchy.com or call the Pastoral Centre (780) 424-5496.

Year I: Certificate in Eastern Christian Traditions I (EASI)

CCS-047 The Theology of Eastern Christianity Part II (mid-January to mid-February) (The Orthodox Way, K. Ware)

CCS-048 Worship and Spirituality of Eastern Catholic Churches (mid-February to mid-March,) (The Face of God, Joseph Raya) – Andrea Leader

CCS-050 The Holy Mysteries: An Introduction (April) (Inexhaustible Delights: God With Us Series) – Rev. Danylo Kuc

CCS-049 Praying with Icons (mid-May to mid-June) (Icons in the Church) – Rev. Bo Nahachewsky

Parish Announcements:

- **House Blessings:** As bishop David announced, house blessings will only take place this year by request. If you would like your house blessed please email Fr. Bo. (simply telling him... he will likely not remember.) This can start Friday the 7th or Monday the 10th and can continue throughout the month.
- **Please pray for** several of our parishioners and family members including (but not limited to): Mickey, Sister Andrea, Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- **Happy Birthday to: Joanna Vizza, Samuel Bryson & George Laschuk** who all celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.
- **Next PPC meeting:** January 18. **AGM:** Feb 6.
- **Thank you** to all volunteers who baked bread, cleaned and decorated the church, ushered, shovelled snow and helped in any way to make our celebrations this Christmas so festive. Mnohaya Lita!
- **Our parish casino** has been tentatively rebooked for the 2nd quarter of 2022 at Gateway Casino located in West Edmonton Mall - Thursday June 2nd & Friday, June 3rd. Recognizing remaining Covid concerns and other personal health considerations the Parish needs to determine if the required number of volunteers for this event can be obtained. Any Parishioners that are still able to assist with the casino fundraising event, please contact our Casino Chairperson, Alex Schabel by January 16th @ 780-908-3339 (aschabel14@gmail.com)
- **Best wishes** to you and all of yours this new year from Fr. Bo, his family and from all the parishioners.



January 2, 2022

Sunday before Theophany; Octoechos Tone 7;
Our Holy Father Sylvester, Pope of Rome (335).

Troparion: By Your cross You destroyed death;* You opened Paradise to the thief;* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

Troparion: Make ready, O Zebulon,* and prepare yourself, O Nephtali;* O River Jordan, stop and receive with joy* the Master coming to be baptized.* O Adam, rejoice with the first mother, Eve,* and do not hide yourselves as before in Paradise.* For, having seen you unclothed,* Christ has appeared to clothe you with the first robe;* He has appeared to renew all creation.

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

Kontakion: No longer shall the dominion of death be able to hold humanity,* for Christ went down shattering and destroying its powers.* Hades is bound.* The prophets exult with one voice.* The Saviour has come for those with faith, saying:* “Come forth, O faithful, to the resurrection!”

Now and for ever and ever. Amen.

Kontakion: Today the Lord stood in Jordan’s current telling John:* Do not be afraid to baptize Me,* for I have come to save Adam, the first man.

Prokeimenon, Tone 6

Save Your people, O Lord,* and bless Your inheritance.

verse: Unto You I will cry, O Lord my God, lest You turn from me in silence.

Epistle: 2 Timothy 4:5-8 (NRSV)

Timothy my Son, as for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

Alleluia verses:

God, be merciful to us and bless us.

Make the light of Your face shine upon us and have mercy on us.

Gospel: Mark 1:1-8 (NRSV)

The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’” John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.

Alleluia, alleluia,* alleluia.

