

# **The Cathedral of St. Mary of the Immaculate Conception**

**The Mother Church of the Faithful of the Archdiocese of Kingston  
The Most Reverend Michael Mulhall, Archbishop of Kingston**

**PENTECOST: COME HOLY SPIRIT COME!!!!**



**279 Johnson Street, Kingston, ON K7L 1Y5**

**Telephone: 613-546-5521, Fax: 613-546-1947**

**email: [smarys@cogeco.net](mailto:smarys@cogeco.net) Web Site: [stmaryscathedral.ca](http://stmaryscathedral.ca)**

**Parish Office Hours: Monday to Friday 10 to 4 pm, Closed 12 noon to 1 pm**

## **Mass Schedule:**

**St. James Chapel: Mon.-Sat. 7:45 am Cathedral: Mon.-Fri. 12:10 pm  
Saturday Vigil: 5:00 pm (no incense) Sunday Masses: 8:00 am (no incense),  
10:30 am (incense is used), 7:30 pm (incense is used)**

**Opportunities for Confession: "The Light is On!"**

**One half hour before each Mass held in the Cathedral**

**Additionally: Wednesdays 1 pm – 5 pm & Saturdays 4 pm – 4:50 pm**

**Masses:**

**Monday June 10th**

7:45 am Hugh & Betty Amo, estate  
12:10 pm Intentions of Josie Ozimek & family

**Tuesday June 11th**

7:45 am Deceased Bishops & Priests of Archdiocese of Kingston  
12:10 pm Living & deceased members of St. Mary's CWL

**Wed. June 12th**

7:45 am Hugh & Betty Amo, estate  
12:10 pm João Carlos Raposo

**Thursday June 13th**

7:45 am Deceased Bishops & Priests of Archdiocese of Kingston  
12:10 pm Lidwien Gräfe

**Friday June 14th**

7:45 am Aurora Bautista, 9<sup>th</sup> anni  
12:10 pm Kazia Drozd

**Saturday June 15th**

7:45 am Adam Hughes  
5 pm Anthony Quattrochi, 1<sup>st</sup> anni.

**Sunday June 16th**

8 am Peggy Draper  
10:30 am For the People  
7:30 pm Piedade & Joaquim Dourado

**Ministries: Sat. June 15th, 5 pm**

Altar Servers	Paul M. Gabriel M. Jonathan M.
Lectors	Lynn P. Adora J.
EM of the Eucharist	Marlene M. Mark M.

**Sunday, June 16th, 8 am**

Altar Servers	Emily R. Sharon M.
Lectors	Bill M. Ann L.
EM of the Eucharist	Emily R. Betty R.

**Sunday, June 16th, 10:30 am**

Altar Servers	Bohdan Y. Mario D. Ephraim L. Doug S.
Lectors	Larry R. Sally R.
EM of the Eucharist	Grace G Dianne I Ed M Chris L. Marietta M. Gail M. Sr. Shannon

**Sunday, June 16th, 7:30 pm**

Altar Servers	Students
Lector	Lionel R. Michelle S.
EM of the Eucharist	Grace G. Mary R.

N.B. If you are not taking this bulletin home with you please leave it at the doors of the cathedral after Mass and not in your pew. Many thanks.

# PENTECOST SUNDAY

## CONGRATULATIONS TO ALL OF OUR CONFIRMATION CANDIDATES

**Knight's of Columbus General Meeting**, Tuesday, June 11<sup>th</sup> at 7 pm.

**Solemn Mass to celebrate the Feast Day of St. Josemaria Escriva**, founder of Opus Dei, on Wednesday, June 19 at 7:00 pm at St. Mary's Cathedral with light reception to follow. All are welcome.

**Volunteers, Mark Your Calendars:** Our Annual Volunteers Appreciation will be after the 10:30 am Mass, Sunday, June 23<sup>rd</sup>, 12-2 pm. See posters on boards.

**Please pray for our Sick:** Ruth Caron, Isaac Cassim, Bob Clancey, Ken Davies, Teresa Khidir, Janice Lumb, Maria Matias, Vernon Mulhall, Lynn Orellano, Susan Pottier, and Ted Schoenmakers.

## SOLEMN VESPERS ON THE SOLEMNITY OF THE SACRED HEART OF JESUS, FRIDAY, JUNE 28<sup>TH</sup> AT 5 PM

The solemnity of the Sacred Heart of Jesus is the World Day of Prayer for the Sanctification of Priests. This year the solemnity is Friday, June 28th. You are invited to observe this day by joining the priests of the Central Deanery in offering sung Evening Prayer at St. James Chapel of St. Mary's Cathedral at 5:00 p.m. Music will be led by Jeffrey Moellman and members of the Cathedral Choir. The Feast of the Sacred Heart of Jesus reminds us that we are called to fullness of life through the love of Jesus. All are most welcome to join the priests in this prayer.



### **ADORATION OF THE BLESSED SACRAMENT:**

is in need of someone to cover Mondays from 4 pm to 5 pm and Saturdays from 2 pm to 3 pm. Might you be available and willing to commit to spending time before the Lord, exposed in the Blessed Sacrament. As Jesus said to the Apostles: "Can you not pray one hour with me?"

## **Contacts**

**Rector:** Father Shawn J. Hughes,  
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Father Killian Eke

Father Paul Finn

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**Co-ordinator of Ministries,  
Pastoral Caring Coordinator, and  
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**St. Mary's Refugee Sponsorship:**  
Angela Gambin,  
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**Hospitality Sunday is held each month on the second and fourth Sunday. Contributions of baked goods are always needed!** If you enjoy baking please consider donating some of your favourite baked goods. If you enjoy stopping after Mass for coffee and a sweet and meeting fellow parishioners please consider a financial contribution towards the purchase of supplies. Donations of \$20 or more are eligible for an income tax receipt. For more information contact Ann at 613-546-5521 Ext 5; [alyng@cogeco.ca](mailto:alyng@cogeco.ca)

**145th ANNUAL PILGRIMAGE** to the Shrines of Sainte-Anne-de-Beaupré and Cap-de-la-Madeleine from the dioceses of Ottawa, Kingston, Gatineau, Pembroke, Mont-Laurier, and Alexandria/Cornwall on August 10-11, 2019. Our Weekend Celebrant is Archbishop Terrence Prendergast, of the Archdiocese of Ottawa. Information and reservation: Mike Budge: 613 224-8110. Space is limited with regards to Motels therefore, it is recommended you reserve early. [www.ste-anne-de-beaupre.com](http://www.ste-anne-de-beaupre.com)



**NEXT MEN'S  
MINISTRY:  
THIS SATURDAY,  
JUNE 15, 2019  
7 am to 9 am  
GREAT FOOD,  
FAITH, AND  
FRIENDSHIP**



***THIS WEEK!!***  
**LVIV, UKRAINE**

## **FOLKLORE FESTIVAL 2019**

Join us for the 50<sup>th</sup> Anniversary of the Lviv, Ukraine Folklore Festival, one of Canada's longest running Ukrainian festivals! **June 14 - 16, 2019** Regiopolis Notre Dame High School, 130 Russell Street  
Passports (Admission): \$5 for all three days; 613-549-5060  
Follow us on our Facebook page - **Lviv, Ukraine Folklore Festival** - for updates!

# REGISTRATION DEADLINE JUNE 20<sup>TH</sup>

## CURSILLO WOMEN'S WEEKEND

### Cursillo Weekend for Women to be Held in Kingston

scheduled for Thursday evening, July 11<sup>th</sup> through to Sunday, July 14<sup>th</sup>, 2019 incl., at Providence Spirituality Centre in Kingston. For more information, please contact Lionel Ryan at 613.634.9588 / [ryanlionel07@gmail.com](mailto:ryanlionel07@gmail.com), or Diane Foley at 613.546.6224 / [mfoley8@cogeco.ca](mailto:mfoley8@cogeco.ca), or Father Shawn J. Hughes at 613.546.5521 Ext. 4 / [fathershawnjhughes@gmail.com](mailto:fathershawnjhughes@gmail.com)

## ALTAR SERVER

Being an altar server is a sacred privilege and a very special responsibility. Altar Servers are a vital part of our Liturgy.

Altar servers have a place of honour at Mass, because they assist the priest in many

ways. It is an extreme privilege to kneel so close to the altar as our loving Saviour, Jesus Christ, becomes truly present, Body, Blood, Soul and Divinity. In the presence of Our God, it is necessary for altar servers to perform all assigned duties with attention, dignity and reverence.

More altar servers are needed for all the Sunday Masses. To be an altar server, children must have made their First Holy Communion and adults must be fully initiated members of the Catholic Church i.e. have received the Sacraments of Baptism, Holy Communion and Confirmation. Both adults and children are encouraged to serve at Mass. Volunteers must attend a training session and be willing to serve according to the master schedule. To volunteer in this ministry or for more information, contact Ann at 613-546-5521 Ext 5; [alyng@cogeco.ca](mailto:alyng@cogeco.ca)



## ST. MARY'S CATHEDRAL TOUR GUIDES

It is wonderful to see how many people come, many from far away, to see our beautiful cathedral. It is a great opportunity also to show hospitality to our visitors and to answer their questions about our faith. Guided tours of the cathedral are

offered from July 1 to Labour Day, 1:00 pm to 4:00 pm every weekday except Wednesday. **New volunteers are needed!** The time commitment is three hours per week but the experience you get to meet tourists from around the world is immeasurable! **If you enjoy meeting and welcoming people and sharing the history of our magnificent cathedral with others, then you may wish to volunteer as a tour guide.** Training will be provided. To volunteer or for more information contact: Ann Lyng, 613-546-5521 Ext 5; [alyng@cogeco.ca](mailto:alyng@cogeco.ca)

## Day of Reflection – “Jesus is the Heart of the World” Mon June 17, 9-3pm

**Facilitator:** Deacon Bill Gervais. In a world full of distractions, we often miss the heart of the world, Jesus, who actively seeks our engagement. This day of reflection will draw on several scripture passages to help you better know the joy and peace of Christ, and through personal prayer, enter more deeply into the heart of Jesus, the source of all love. Call Providence Spirituality Centre 613-542-8826 to register by June 12. Cost: \$25.



*Joe and Angela Gambin with Rachel, Miriam, Patrick, and Peter holding Max.*

## WHAT A BEAUTIFUL LETTER OF GRATITUDE TO OUR PARISH COMMUNITY:

This arrived in my email this week and I want to share it with all of you.

Dear St Mary's

I have been reflecting on all of the support that our parish has given our family over the past few years, and am writing to say thank you to all of you.

Thank you to the many parishioners who have stopped by our pew to welcome us; it made such a difference when we were new to the parish and uncertain of how our energetic toddlers would be received. Thank you to the lady who caught a runaway toddler and sat him quietly on her lap during the Mass, and to the stranger who made a home-

cooked lunch for us just because she thought we looked really busy, for the countless boxes of diapers another has left on our doorstep and for our Priest who blesses each of the children by name. You have been Brothers and Sisters and Mothers and Fathers to us.

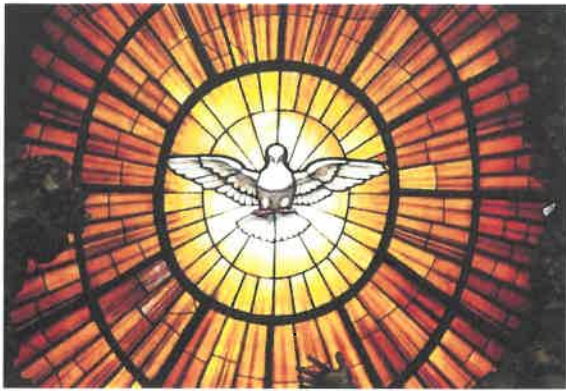
I am deeply grateful to those who supported us when our youngest was born with medical complications; thank you to the lady who told me she was offering up all of her aches and pains for our baby who was in the NICU (Neonatal Intensive Care Unit); for the parishioner who showed up out of nowhere to lay her hands on and pray for our hospitalized child when I was too exhausted to stand, and for the many prayers, meals, visits and words of encouragement that have given us hope and strength. Someone remarked to me recently, of this same child; "it feels like he is the parish baby...", and I smiled and agreed.

With gratitude,  
Angela

# Campaign Life Coalition



**Coins for Life:** On June 22/23 2019 containers will be available for you to take home after all Masses. Please fill the containers over the summer and return them on **September 21/22, 2019**. Your spare change will help to fuel our efforts on behalf of *Life*. Please take a container if you would like to participate. Sponsored by Campaign Life Coalition 613-389-4472 or 613- 382-1084.



## FROM THE CATECHISM OF THE CATHOLIC CHURCH : I BELIEVE IN THE HOLY SPIRIT

**687** "No one comprehends the thoughts of God except the Spirit of God."<sup>7</sup> Now God's Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. The Spirit who "has spoken through the prophets" makes us hear the Father's Word, but we do not hear the Spirit himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. The Spirit of truth who "unveils" Christ to us "will not speak on his own."<sup>8</sup> Such properly divine self-effacement explains why "the world cannot receive [him], because it neither sees him nor knows him," while

those who believe in Christ know the Spirit because he dwells with them.<sup>9</sup>

**688** The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:

- in the Scriptures he inspired;
- in the Tradition, to which the Church Fathers are always timely witnesses;
- in the Church's Magisterium (the teaching of the Church) , which he assists;
- in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;
- in prayer, wherein he intercedes for us;
- in the charisms and ministries by which the Church is built up;
- in the signs of apostolic and missionary life;
- in the witness of saints through whom he manifests his holiness and continues the work of salvation.

### I. THE JOINT MISSION OF THE SON AND THE SPIRIT

**689** The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God.<sup>10</sup> Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life-giving, consubstantial, and indivisible, the Church's faith also professes the distinction of persons. When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.

**690** Jesus is Christ, "anointed," because the Spirit is his anointing, and everything that occurs from the Incarnation on derives from this fullness.<sup>11</sup> When Christ is finally glorified,<sup>12</sup> he can in turn send the Spirit from his place with the Father to those who believe in him: he communicates to them his glory,<sup>13</sup> that is, the Holy Spirit who glorifies him.<sup>14</sup> From that time on, this joint mission will be manifested in the children adopted by the Father in the Body of his Son: the mission of the Spirit of adoption is to unite them to Christ and make them live in him:

The notion of anointing suggests . . . that there is no distance between the Son and the Spirit. Indeed, just as between the surface of the body and the anointing with oil neither reason nor sensation recognizes any intermediary, so the contact of the Son with the Spirit is immediate, so that anyone who would make contact with the Son by faith must first encounter the oil by contact. In fact there is no part that is not covered by the Holy Spirit. That is why the confession of the Son's Lordship is made in the Holy Spirit by those who receive him, the Spirit coming from all sides to those who approach the Son in faith.<sup>15</sup>

### II. THE NAME, TITLES, AND SYMBOLS OF THE HOLY SPIRIT

#### The proper name of the Holy Spirit

**691** "Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and the Son. The Church has received this name from the Lord and professes it in the Baptism of her new children.<sup>16</sup>

The term "Spirit" translates the Hebrew word *ruah*, which, in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind to suggest to Nicodemus the transcendent newness of him who is personally God's breath, the divine Spirit.<sup>17</sup> On the other hand, "Spirit" and "Holy" are divine attributes common to the three divine persons. By joining the two terms, Scripture, liturgy, and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "spirit" and "holy."

#### Titles of the Holy Spirit

**692** When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the "Paraclete," literally, "he who is called to one's side," *ad-vocatus*.<sup>18</sup> "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler.<sup>19</sup> The Lord also called the Holy Spirit "the Spirit of truth."<sup>20</sup>

**693** Besides the proper name of "Holy Spirit," which is most frequently used in the *Acts of the Apostles* and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise,<sup>21</sup> the Spirit of adoption,<sup>22</sup> the Spirit of Christ,<sup>23</sup> the Spirit of the Lord,<sup>24</sup> and the Spirit of God<sup>25</sup> - and, in St. Peter, the Spirit of glory.<sup>26</sup>

#### Symbols of the Holy Spirit

**694** *Water*. The symbolism of water signifies the Holy Spirit's action in Baptism, since after the invocation of the Holy Spirit it becomes the efficacious sacramental sign of new birth: just as the gestation of our first birth took place in water, so the water of

Baptism truly signifies that our birth into the divine life is given to us in the Holy Spirit. As "by one Spirit we were all baptized," so we are also "made to drink of one Spirit."<sup>27</sup> Thus the Spirit is also personally the living water welling up from Christ crucified<sup>28</sup> as its source and welling up in us to eternal life.<sup>29</sup>

**695 Anointing.** The symbolism of anointing with oil also signifies the Holy Spirit,<sup>30</sup> to the point of becoming a synonym for the Holy Spirit. In Christian initiation, anointing is the sacramental sign of Confirmation, called "chrismation" in the Churches of the East. Its full force can be grasped only in relation to the primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew "*messiah*") means the one "anointed" by God's Spirit. There were several anointed ones of the Lord in the Old Covenant, pre-eminently King David.<sup>31</sup> But Jesus is God's Anointed in a unique way: the humanity the Son assumed was entirely anointed by the Holy Spirit. The Holy Spirit established him as "Christ."<sup>32</sup> The Virgin Mary conceived Christ by the Holy Spirit who, through the angel, proclaimed him the Christ at his birth, and prompted Simeon to come to the temple to see the Christ of the Lord.<sup>33</sup> The Spirit filled Christ and the power of the Spirit went out from him in his acts of healing and of saving.<sup>34</sup> Finally, it was the Spirit who raised Jesus from the dead.<sup>35</sup> Now, fully established as "Christ" in his humanity victorious over death, Jesus pours out the Holy Spirit abundantly until "the saints" constitute - in their union with the humanity of the Son of God - that perfect man "to the measure of the stature of the fullness of Christ":<sup>36</sup> "the whole Christ," in St. Augustine's expression.

**696 Fire.** While water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolizes the transforming energy of the Holy Spirit's actions. The prayer of the prophet Elijah, who "arose like fire" and whose "word burned like a torch," brought down fire from heaven on the sacrifice on Mount Carmel.<sup>37</sup> This event was a "figure" of the fire of the Holy Spirit, who transforms what he touches. John the Baptist, who goes "before [the Lord] in the spirit and power of Elijah," proclaims Christ as the one who "will baptize you with the Holy Spirit and with fire."<sup>38</sup> Jesus will say of the Spirit: "I came to cast fire upon the earth; and would that it were already kindled!"<sup>39</sup> In the form of tongues "as of fire," the Holy Spirit rests on the disciples on the morning of Pentecost and fills them with himself.<sup>40</sup> The spiritual tradition has retained this symbolism of fire as one of the most expressive images of the Holy Spirit's actions.<sup>41</sup> "Do not quench the Spirit."<sup>42</sup>

**697 Cloud and light.** These two images occur together in the manifestations of the Holy Spirit. In the theophanies of the Old Testament, the cloud, now obscure, now luminous, reveals the living and saving God, while veiling the transcendence of his glory - with Moses on Mount Sinai,<sup>43</sup> at the tent of meeting,<sup>44</sup> and during the wandering in the desert,<sup>45</sup> and with Solomon at the dedication of the Temple.<sup>46</sup> In the Holy Spirit, Christ fulfills these figures. The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus.<sup>47</sup> On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'"<sup>48</sup> Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming.<sup>49</sup>

**698 The seal** is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him.<sup>50</sup> Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (*sphragis*) has been used in some theological traditions to express the indelible "character" imprinted by these three unrepeatable sacraments.

**699 The hand.** Jesus heals the sick and blesses little children by laying hands on them.<sup>51</sup> In his name the apostles will do the same.<sup>52</sup> Even more pointedly, it is by the Apostles' imposition of hands that the Holy Spirit is given.<sup>53</sup> The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching.<sup>54</sup> The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.

**700 The finger.** "It is by the finger of God that [Jesus] cast out demons."<sup>55</sup> If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts."<sup>56</sup> The hymn *Veni Creator Spiritus* invokes the Holy Spirit as the "*finger of the Father's right hand*."<sup>57</sup>

**701 The dove.** At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable.<sup>58</sup> When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him.<sup>59</sup> The Spirit comes down and remains in the purified hearts of the baptized. In certain churches, the Eucharist is reserved in a metal receptacle in the form of a dove (*columbarium*) suspended above the altar. Christian iconography traditionally uses a dove to suggest the Spirit.

17 Jn 3:5-8. 18 Jn 14:16, 26; 15:26; 16:7. 19 Cf. 1 Jn 2:1. 20 Jn 16:13. 21 Cf. Gal 3:14; Eph 1:13. 22 Rom 8:15; Gal 4:6.

23 Rom 8:9. 24 2 Cor 3:17. 25 Rom 8:9, 14; 15:19; 1 Cor 6:11; 7:40. 26 1 Pet 4:14. 27 1 Cor 12:13. 28 Jn 19:34; 1 Jn 5:8. 29 Cf. Jn 4:10-14; 738; Ex 17:1-6; Isa 55:1; Zech 14:8; 1 Cor 10:4; Rev 21:6; 22:17. 30 Cf. 1 Jn 2:20-27; 2 Cor 1:21. 31 Cf. Ex 30:22-32; 1 Sam 16:13. 32 Cf. Lk 4:18-19; Isa 61:1. 33 Cf. Lk 2:11, 26-27. 34 Cf. Lk 4:1; 6:19; 8:46. 35 Cf. Rom 1:4; 8:11.

36 Eph 4:13; cf. Acts 2:36. 37 Sir 48:1; cf. 1 Kings 18:38-39. 38 Lk 1:17; 3:16. 39 Lk 12:49. 40 Acts 2:3-4. 41 Cf. St. John of the Cross, *The Living Flame of Love*, in *The Collected Works of St. John of the Cross*, tr. K. Kavanaugh, OCD, and O. Rodriguez, OCD (Washington DC: Institute of Carmelite Studies, 1979), 577 ff. 42 1 Thess 5:1. 43 Cf. Ex 24:15-18. 44 Cf. Ex 33:9-10. 45 Cf. Ex 40:36-38; 1 Cor 10:1-2. 46 Cf. 1 Kings 8:10-12. 47 Lk 1:35. 48 Lk 9:34-35. 49 Cf. Acts 1:9; cf. Lk 21:27. 50 Jn 6:27; cf. 2 Cor 1:22; Eph 1:13; 4:3. 51 Cf. Mk 6:5; 8:23; 10:16. 52 Cf. Mk 16:18; Acts 5:12; 14:3. 53 Cf. Acts 8:17-19; 13:3; 19:6. 54 Cf. Heb 6:2. 55 Lk 11:20. 56 Ex 31:18; 2 Cor 3:3. 57 LH, Easter Season after Ascension, Hymn at Vespers: *digitus paternae dexteræ*. 58 Cf. Gen 8:8-12. 59 Cf. Mt 3:16 and parallels.



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