



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
ПАРАФІЯ УСПІННІА ПРЕСВ. БОГОРОДНИЦІ

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

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

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

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com



A PARISH OF THE
UKRAINIAN CATHOLIC
EPARCHY OF
EDMONTON

May 9;

Sixth Sunday after Pascha – Sunday of the Man Born Blind, Tone 5;
the Transfer of the Relics (1087) of Our Holy Father Nicholas the Wonderworker from Myra to
Bari; Holy Prophet Isaiah (8th c. BC); Holy Martyr Christopher (249-51)

Christ is Risen! Христос воскрес!

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

If you aren't feeling well please stay home. Do not come to church.

Our hall is closed until further notice.

New Covid Rules:

Only 15 persons allowed in any worship service in Alberta. This does include the priest.
Our reservation system on our website has been adjusted appropriately.

We Love You Moms!

Happy Mother's Day

Thank you from Dormition UCWLC

Dormition UCWLC extends a heartfelt thank you to the parishioners who, through their generous donations have supported our food bank project. This project consists of purchasing fresh fruits, vegetables and food basics which we deliver to Our Lady of Peace School. As well, donations brought to the church are taken to the school or they are delivered to an Edmonton Food Bank drop off location.

The principal and the staff have expressed their appreciation as our donations have made a difference in the lives of their students.

Special thanks to Diane Woitas, Peter Woitas and Janet Konowalec for their assistance for the shopping and for the delivery of food bank purchases and collected goods.

Again, a sincere thank you to all of our donors. Your support is very much appreciated.

Dormition UCWLC

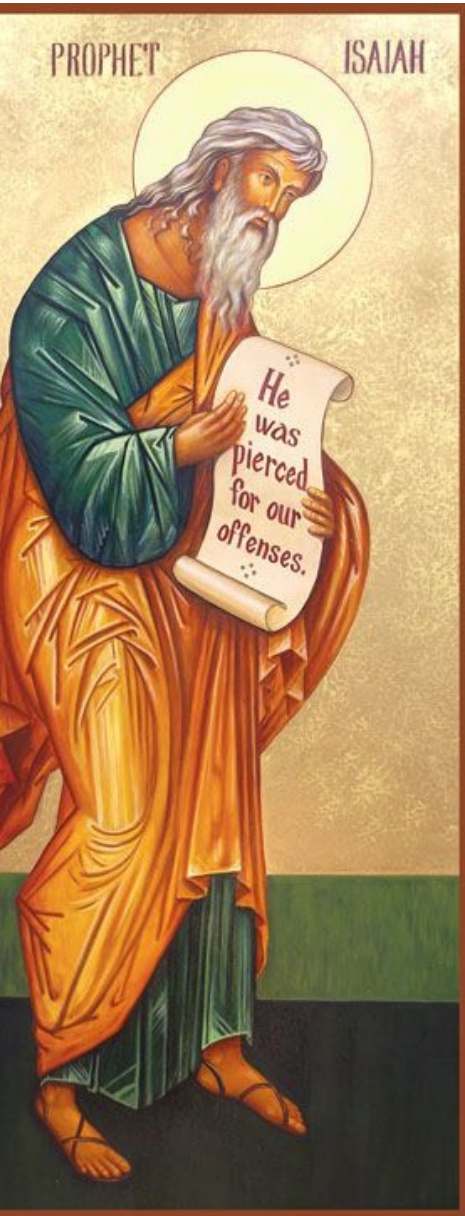


Pictures on page 3

Prophet Isaiah (oca.org)

The Holy Prophet Isaiah lived 700 years before the birth of Christ, and was of royal lineage. Isaiah's father Amos raised his son in the fear of God and in the law of the Lord. Having attained the age of maturity, the Prophet Isaiah entered into marriage with a pious prophetess (Is 8:3) and had a son Jashub (Is 8:18).

Saint Isaiah was called to prophetic service during the reign of Oziah [Uzziah], king of Judea, and he prophesied for 60 years during the reign of kings Joatham, Achaz [Ahaz], Hezekiah and Manasseh. The start of his service was marked by the following vision: he beheld the Lord God, sitting in a majestic heavenly temple upon a high throne. Six-winged Seraphim encircled Him. With two wings they covered their faces, and with two wings they covered their feet, and with two wings they flew about crying out one to another, "Holy, Holy, Holy Lord Sabaoth, heaven and earth are filled with His glory!" The pillars of the heavenly temple shook from their shouts, and in the temple arose the smoke of incense.



The prophet cried out in terror, "Oh, an accursed man am I, granted to behold the Lord Sabaoth, and having impure lips and living amidst an impure people!" Then was sent him one of the Seraphim, having in hand a red-hot coal, which he took with tongs from the altar of the Lord. He touched it to the mouth of the Prophet Isaiah and said, "Lo, this has touched thy lips, and will take away with thine iniquities, and will cleanse thy sins." After this Isaiah heard the voice of the Lord, directed towards him, "Whom shall I send, and who will go to this people?" Isaiah answered, "Here am I, send me" (Is 6:1 ff). And the Lord sent him to the Jews to exhort them to turn from the ways of impiety and idol worship, and to offer repentance.

To those that repent and turn to the true God, the Lord promised mercy and

forgiveness, but punishment and the judgment of God are appointed for the unrepentant. Then Isaiah asked the Lord, how long would the falling away of the Jewish nation from God continue. The Lord answered, "Until the cities be deserted, by reason of there being no people, and the land shall be made desolate. Just as when a tree be felled and from the stump come forth new shoots, so also from the destruction of the nation a holy remnant will remain, from which will emerge a new tribe."

Isaiah left behind him a book of prophecy in which he denounces the Jews for their unfaithfulness to the God of their Fathers. He predicted the captivity of the Jews and their return from captivity during the time of the emperor Cyrus, the destruction and renewal of Jerusalem and of the Temple. Together with this he predicts the historical fate also of the other nations bordering the Jews. But what is most important of all for us, the Prophet Isaiah with particular clarity and detail prophesies about the coming of the Messiah, Christ the Savior. The prophet names the Messiah as God and Man, teacher of all the nations, founder of the Kingdom of peace and love.

The prophet foretells the birth of the Messiah from a Virgin, and with particular clarity he describes the Suffering of the Messiah for the sins of the world. He foresees His Resurrection and the universal spreading of His Church. By his clear foretelling of Christ the Savior, the Prophet Isaiah deserves to be called an Old Testament Evangelist. To him belong the words, "He beareth our sins and is smitten for us.... He was wounded for our sins and tortured for our transgressions. The chastisement of our world was upon Him, and by His wounds we were healed..." (Is 53:4-5. Vide Isaiah: 7:14, 11:1, 9:6, 53:4, 60:13, etc.).

The holy Prophet Isaiah had also a gift of wonderworking. And so, when during the time of a siege of Jerusalem by enemies the besieged had become exhausted with thirst, he by his prayer drew out from beneath Mount Sion a spring of water, which was called Siloam, i.e. "sent from God." It was to this spring afterwards that the Savior sent the man blind from birth to wash, and He restored his sight. By the prayer of the Prophet Isaiah, the Lord prolonged the life of Hezekiah for 15 years.

The Prophet Isaiah died a martyr's death. By order of the Jewish king Manasseh he was sawn through by a wood-saw. The prophet was buried not far from the Pool of Siloam. The relics of the holy Prophet Isaiah were afterwards transferred by the emperor Theodosius the Younger to Constantinople and installed in the church of Saint Laurence at Blachernae. At the present time part of the head of the Prophet Isaiah is preserved at Athos in the Hilandar monastery.

For the times and the events which occurred during the life of the Prophet Isaiah, see the 4th Book of Kings [alt. 2 Kings] (Ch 16, 17, 19, 20, 23, etc.), and likewise 2 Chr:26-32.

Here are some photos of the food that was provided for the students and families of Our Lady of Peace School in our neighbourhood.

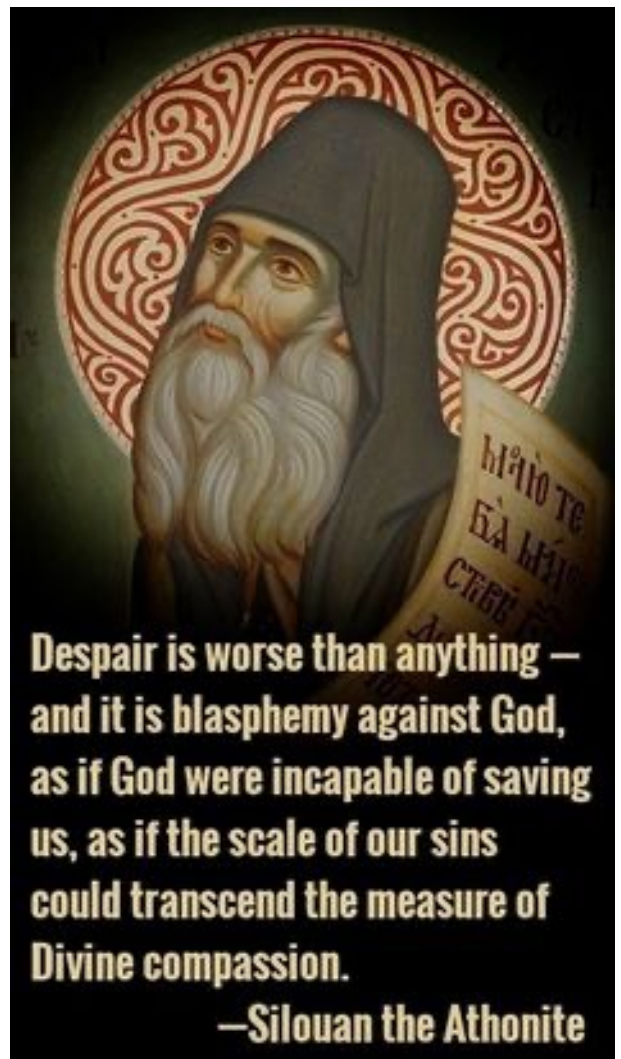
Great job ladies, and thank-you to all of those who donated and contributed.



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>9</p> <p>Sixth Sunday after Pascha - Sunday of the Man Born Blind, Tone 5; the Transfer of the Relics (1087) of Our Holy Father Nicholas the Wonderworker from Myra to Bari; Holy Prophet Isaiah (8th c. BC); Holy Martyr Christopher (249-51);</p> <ul style="list-style-type: none"> • Acts 16:16-34; • Hebrews 13:17-21; • John 9:1-38; • Luke 6:17-23 <p>Mother's Day</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>10</p> <p>The Holy Apostle Simon the Zealot;</p> <ul style="list-style-type: none"> • Acts 17:1-15; • 1 Corinthians 4:9-16; • John 11:47-57; • Matthew 13:54-58 	<p>11</p> <p>The Holy Cyril (869) and Methodius (885), Teachers of the Slavs and Equals-to-the-Apostles and the Dedication of the City of Constantinople (330); the Holy Priest-Martyr Mocius (284-305); Passing into Eternal Life of Blessed Vasyl (Basil) Hopko, Auxiliary Bishop of Presvov (+1976);</p> <ul style="list-style-type: none"> • Acts 17:19-28; • Hebrews 7:26-8:2; • John 12:19-36; • John 10:9-16 <p>6:30 pm Eparchial Camps across Canada Meet</p> <p>Jean Miskiw's Birthday</p>	<p>12</p> <p>Our Holy Father Epiphanius, Bishop of Cyprus (403); Germanus, Patriarch of Constantinople (733);</p> <ul style="list-style-type: none"> • Acts 18:22-28; • John 12:36-47 <p>5:30 Unity Meeting</p>	<p>13</p> <p>The Ascension of our Lord, God and Saviour Jesus Christ;</p> <ul style="list-style-type: none"> • Acts 1:1-12; • Luke 24:36-53 <p>No Liturgy this day due to covid, we will move the feast to the following Sunday (May 16)</p>	<p>14 </p> <p>The Holy Martyr Isidore (249-51);</p> <ul style="list-style-type: none"> • Acts 19:1-8; • John 14:1-11 <p>4 pm Recording of the weekly Divine Liturgy</p> <p>7 pm Wedding Rehearsal</p>	<p>15</p> <p>Our Venerable Father Pachomius the Great (346);</p> <ul style="list-style-type: none"> • Acts 20:7-12; • John 14:10-21 <p>1 pm Wedding at Cathedral. Kwiatkowski & Ostopowich. Not open to public.</p> <p>Editing, Formatting, Publishing, and generally getting ready for Sunday.</p>
<p>16</p> <p>Seventh Sunday after Pascha. Sunday of the Holy Fathers of the First Ecumenical Council of Nicaea, Tone 6; our Venerable Father Theodore the Sanctified, Disciple of Saint Pachomius (364);</p> <ul style="list-style-type: none"> • Acts 20:16-18, 28-36; • John 17:1-13 <p>For us, this is the day we will celebrate the Feast of the Ascension of our Lord.</p> <p>10 am Divine Liturgy bilingual Ukr / Eng</p> <p>2 pm Divine Liturgy bilingual Arabic / Eng</p> <p>5:30 appointment</p>	<p>17</p> <p>The Holy Apostle Andronicus and those with him; Passing into Eternal Life (1952) of Blessed Ivan Ziatyk, Protohegumen of the Redemptorists and Martyr;</p> <ul style="list-style-type: none"> • Acts 21:8-14; • John 14:27-15:7 <p>7:30 am Appointment</p> <p>Joanna Hrabiwchuk's and Shug Puto's Birthdays</p>	<p>18</p> <p>The Holy Martyr Theodotus of Ancyra (284-305); Holy Martyrs Peter, Dionysius and Those with Them; the Seven Holy Virgins;</p> <ul style="list-style-type: none"> • Acts 21:26-32; • John 16:2-13 <p>10:30 am Appointment</p>	<p>19</p> <p>The Holy Priest-Martyr Patrick, Bishop of Prussa, and Those with Him (361- 63);</p> <ul style="list-style-type: none"> • Acts 23:1-11; • John 16:15-23 <p>7 pm Parish Pastoral Council Meeting</p>	<p>20</p> <p>The Holy Martyr Thaleleus (283-84);</p> <ul style="list-style-type: none"> • Acts 25:13-19; • John 16:23-33 <p>7 pm Eparchial Youth Commission Meeting</p>	<p>21 </p> <p>The Holy Great Rulers Constantine (337) and Helen (330), Equals-to-the-Apostles;</p> <ul style="list-style-type: none"> • Galatians 1:11-19; • John 10:1-8 <p>2:45 pm Appointment</p> <p>4 pm Recording of the weekly Divine Liturgy</p> <p>7 pm First Solemn Communion?</p>	<p>22</p> <p>All Souls Saturday; the Holy Martyr Basiliscus (286-305);</p> <ul style="list-style-type: none"> • Acts 28:1-31; • 1 Thessalonians 4:13-17; • John 21:15-25; • John 5:24-30 <p>Editing, Formatting, Publishing, and generally getting ready for Sunday.</p>

- **Please pray** for several of our parishioners and family members including (but not limited to): Peter, Ross, Ron, Peter, Katie, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.
- **Happy birthday to** Jean Miskew (11) who celebrates her birthday this week. May God grant you many happy years. Mnohaya Lita.
- Because we can not meet together to have our **Annual General Meeting**, this year we have sent our information by mail, and then followed it up by email (with the usual Liturgy and Bulletin email). We have sent them to you... only... if we have your address and/or email. You have/will receive information about our finances, our budget, our proposed Parish Pastoral Council and our parish in general. In order to let us know if you approve of our plans we need you to return a message to us either by email or by mail. Phone calls will not register as a vote. Please... keep your eye on your mail box, and in your email inbox. And let us know if you are okay with our plans or not. Other constructive feedback is always welcome too.
- **Pope Francis**, to mark the fifth anniversary of the Apostolic Exhortation *Amoris Laetitia* has inaugurated a **special year** dedicated to the family entitled, **Year "Amoris Laetitia Family."** This special year opens on **March 19, 2021, and concludes on June 26, 2022** at the celebration of the 10th World Meeting of Families in Rome. The special year highlights the importance of the family within the domestic Church and encourage community ties between families through several spiritual, pastoral and cultural proposals. In preparation for the Year "Amoris Laetitia Family," the Dicastery for Laity, Family and Life has provided the attached resource brochure with pertinent information and suggestions for the special year. Throughout the year, the Dicastery will be providing supplementary information and resources. You are also invited to consult the Dicastery's website dedicated to the Year "Amoris Laetitia Family": <http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia.html>
- The **Canadian National Week for Life and the Family** will be celebrated from **May 9-16**, with the theme, "Family, the Domestic Church: A Sign of Hope and Life." Material to mark the celebration has been prepared by the Catholic Organization for Life and Family (COLF), and is available on the CCCB website: <https://www.cccb.ca/national-week-for-life-and-the-family/> The material can be freely downloaded and reproduced, including: a proposed plan for pastors and lay pastoral workers on how they might organize the Week;
 - message from the CCCB Pres, Most Rev. Richard Gagnon;
 - proposals for homily notes and Prayers of the Faithful; and
 - suggestions for related events and activities.
- **The Annual "Aid to the Missionary Church in the World" collection** is taken up throughout the Eparchy of Edmonton on Pentecost Sunday (May 23, 2021). Christ died for our sins on the life-giving wood of the Cross. His message of love, mercy and forgiveness is needed ever more in our broken world. As Christians, we are called to continue Jesus' mission of spreading the Good News, each according to our ability and means. Concretely, the Church invites us to collaborate in the mission of the Church, guided by the Holy Spirit, by giving generously to the following international collections:
 - Peter's Pence (Pope's Pastoral Works or Papal Charities),
 - World Mission Fund,
 - Collection for the Holy Land,
 - Catholic Near East Welfare Association, and
 - Aid to the Church in Ukraine.
- **Bishop David**, upon the recommendation of Very Rev. Gabriel Haber, osbm, Provincial Superior, Order of Saint Basil the Great – Canada, **appointed Rev. Ireney Valyavka, osbm**, as **Pastoral Administrator of Lamont and District Parishes**. The appointment coincided with the return of Rev. Emilian Nychak, osbm, to Ukraine.



Changeable Parts for Today's Divine Liturgy!

After the priest has exclaimed, Blessed be the Kingdom... and the people have responded, Amen, the clergy sing the Paschal Troparion once and the people repeat it. Then, the clergy sing the first half, and the people conclude it.

Paschal Troparion:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Troparion: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh, to suffer death* and to raise the dead by His glorious resurrection.

Troparion: The day of radiant feasting is here,* the city of Bari rejoices, and the world exults with hymns and spiritual songs.* For today is the sacred feast* of the transfer of the precious and healing relics of the bishop and wonder-worker Nicholas.* Like a never-setting sun* he shines with radiant beams of light* dispelling the gloom of temptations and grief* from those who cry with faith:* Save us, great Nicholas, for you intercede for us.

Kontakion: Like a star your relics have moved from east to west,* and the sea is hallowed by your passage;* holy bishop Nicholas, the city of Bari receives grace through you,* for you are revealed as one who works wonders:* illustrious, awesome, and merciful.

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

Kontakion: Blinded in the eyes of my soul,* I come to You, O Christ, like the man who was blind from birth,* and I cry in repentance:* You are the brilliant light of those in darkness.

Now and for ever and ever. Amen.

Kontakion: Though You descended into a tomb, O Immortal One,* yet You destroyed the power of Hades;* and You rose as victor, O Christ God,* calling to the myrrh-bearing women: Rejoice!* and giving peace to Your Apostles:* You, who grant Resurrection to the fallen.

Prokeimenon:

Pray and give praise to the Lord our God.

verse: In Judea God is known; His name is great in Israel.

Epistle: Acts 16:16-34 (NRSV) ;

In those days, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of

salvation." She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe." The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

Alleluia verses;

Look upon me and have mercy.

Direct my steps according to Your word.

Gospel: John 9:1-38 (NRSV)

As he walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbours and those who had

seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus

said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him.

Hymn to the Mother of God

The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice!

Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon you! Exult now and be glad, O Zion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Hymn

Receive the Body of Christ;* taste the fountain of immortality.*

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

Alleluia, alleluia,* alleluia.

Instead of "Blessed is He Who comes..." we sing:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of "We have seen the true light..." we sing:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of "May our mouths be filled..." we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of "Blessed be the name of the Lord..." we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

At the dismissal, instead of "Glory be to the Father and the Son and the Holy Spirit, now and forever and ever. Amen." we chant:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

After the final Amen, the Troparion "Christ is risen" is sung as at the beginning of the Liturgy, but with the addition:

And to us He has granted life eternal;* we bow down before His resurrection on the third day.