

Dormition of the Mother of God

Sunday, November 9, 2025

"22nd Sunday after Pentecost"

Reflections for this Weekend

In the Gospel of Luke 8:41–56, we stand before one of the most tender and profound moments in Christ's earthly ministry, the encounter with Jairus and the woman with the flow of blood. The story unfolds as an icon of faith, fear, and divine compassion, where Christ meets two souls at the limit of their strength and draws them into the mystery of life itself.

Jairus, a ruler of the synagogue, falls to the ground before Jesus, pleading for his dying daughter. The woman, afflicted for twelve years, approaches from behind, hidden by shame, and stretches her trembling hand toward the hem of His garment. Both act in desperation, both in faith, both in movement toward the living God. In this shared moment of need, the distance between the powerful and the forgotten disappears. Before Christ, there are no ranks or barriers, only hearts reaching toward divine mercy.

In the Eastern Christian understanding, this passage is not simply a story of healing but a revelation of communion. The woman's touch is not a mere physical gesture; it is an act of faith that penetrates into divine reality. She touches not only the fringe of His robe but the uncreated grace that flows from His Person. The Fathers of the Church see here the mystery of how matter becomes a vessel of divine energy. Just as the hem of Christ's garment carried healing, so do the holy icons, relics, and sacraments bear His presence. Grace is not an idea; it is life that radiates, transforming what it touches.

The number twelve unites the woman and the girl. For twelve years, the woman's life has been drained away, while for twelve years, the child has grown into life. Their parallel suffering and renewal reflect the mystery of the old and new covenants. The woman embodies the old humanity, spent and unclean, unable to heal itself; the girl represents the new life of the Church, seemingly dead but waiting for Christ's touch. Between them stands Jesus, bridging death and life, despair and resurrection. His journey from one to the other reveals that salvation is not an abstract event but a living encounter with God's presence moving through human pain.

When the message comes that Jairus' daughter is dead, Jesus speaks the words that pierce through all centuries of fear: "Do not be afraid; only believe." These are not mere words of comfort but a command of divine power. Fear closes the heart; faith opens it. Fear isolates us; faith unites us with the living Christ. Every act of trust is a participation in resurrection. The same divine energy that healed the woman now raises the child. Both miracles point to the same truth: where Christ is welcomed, death itself loses its voice.

The resurrection of the girl is quiet, hidden, seen only by a few. This is how grace often works,

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The Courage to forgive deeply and to admit one's own sins

In the mystery of the Cross, courage takes on a paradoxical form. It is not the courage of conquest, but the courage of surrender, the willingness to be wounded in love. The one who forgives and the one who confesses both enter this same Paschal mystery, where death becomes the doorway to resurrection.

To forgive deeply is to participate in the divine act by which Christ, nailed and bleeding, looked upon His betrayers and said, "Father, forgive them." In that moment, forgiveness was not a word, it was a death. It was the death of resentment, pride, and the illusion of control. Forgiveness is cruciform: it stretches the heart wide until it aches with the compassion of God Himself. This is why forgiveness requires courage, it asks us to trust that love is stronger than injustice, that grace is greater than our wounds.

In the Eastern Christian vision, forgiveness is *kenosis*, self-emptying. It is the laying down of the self before the mystery of divine mercy. The desert fathers knew this well: to forgive one's brother is to break open the hard crust of the ego so that the living waters of the Spirit may flow again. The monk who forgives becomes transparent to the mercy of God; the layperson who forgives becomes a quiet martyr of love in the world.

Likewise, to confess one's own sins is a kindred act of holy courage. Confession is not humiliation but illumination, the unveiling of the heart before the Light that loves without condemnation. It is the courage to stop hiding, as Adam once hid among the trees, and to stand again in the gentle radiance of the Father's gaze. In confession, the soul descends into humility not to be crushed, but to be raised. It discovers that the abyss of sin, when offered to God, becomes the chalice of mercy.

Forgiveness and confession are thus twin movements of the same Spirit: one reaches outward in compassion, the other inward in repentance. Both require that the heart die to its self-protection and awaken to communion. Both are acts of resurrection, quiet, unseen, but radiant with divine fire.

In the end, courage in the Christian sense is not the suppression of fear but the embrace of vulnerability in love. It is the daring to believe that God's mercy is greater than our wounds, and that to fall into His hands is not to perish, but to be made whole.



Second Banns of Marriage

We joyfully announce the intention of **Tiffany Anne Goldberg** and **Christian Andrew Walter Turner** to receive the **Holy Mystery of Matrimony** in our church.

As they prepare to enter this sacred covenant, let us surround them with our prayers, that the Lord may bless their union, strengthen their love, and grant them a life of faith and peace. If anyone knows of a canonical impediment to this marriage, please contact the pastor in due time.

silently, in the secret room of the heart. Before it resounds in proclamation, it begins in stillness. Christ takes the child by the hand and whispers, “Child, arise.” This gentle command echoes through the centuries into the heart of every believer. In moments when the soul lies motionless, when hope seems gone, when prayer feels dry, Christ enters our inner chamber and speaks the same life-giving word. In the hesychast tradition, each invocation of the Holy Name “Lord Jesus Christ, Son of God, have mercy on me” is a resurrection, a moment when divine energy reawakens the soul.

In our own day, many live the same twofold drama. Some are like the woman, exhausted from searching for healing in the world’s remedies; others are like Jairus’ daughter, spiritually lifeless though surrounded by life. To both, Christ draws near. In the Divine Liturgy, when we approach the Chalice, we become the woman touching the hem of His garment. The same power that went forth from Him in Galilee now flows in the mysteries of the Church. His grace is not diminished; it still heals, restores, and raises.

Christ does not simply mend the broken; He recreates them. His hand lifts not only Jairus’ daughter but every human heart that has fallen into despair. Each “Arise” is an invitation into divine life. The mystery of this Gospel is not only that two people were healed long ago, but that even now, in every heart that believes, Christ continues to walk, to touch, and to awaken what was dead.

He takes us by the hand, gently yet with authority, and whispers again, “Child, arise.” It is the same word that will one day awaken all creation at the final resurrection. Until that day, it resounds quietly in every Liturgy, in every act of faith, in every trembling soul that dares to reach for the hem of His garment and believe.



News from the committee for the Arizona Ukrainian Festival

The planning committee for the Arizona Ukrainian Festival met after the Liturgy this past Sunday. They discussed permit applications, selling and then donating the unsold rummage sale merchandise, creating homemade goods to sell at the festival, and future fundraisers. The committee has booked several performers for the festival, including Inna Kovtun, a folk singer from Portland, and U3Zub, a rock band based in San Diego.

Martha has been hard at work making a beautiful website for the festival. The website can be found at arizonaukrainianfest.com. The committee will be making a trip to the American Lebanese Cultural Festival at Saint Joseph Maronite Catholic Church next weekend to support our Maronite brothers and sisters and gather best practices for our own festival. We would love for you to join us at the Lebanese festival or at our next meeting after the liturgy on November 16.

**DORMITION OF THE MOTHER OF GOD UKRAINIAN CATHOLIC CHURCH
UKRAINIAN FUNDRAISER**

SPORTING CLAY SHOOT

Agenda:

Registration will begin at 8:00am

Safety Briefing 8:30am

Shoot Begins 9am

Lunch & Prizes immediately following

WHAT'S INCLUDED:

- ✓ Lunch
- ✓ Ammunition & Shotgun
- ✓ Safety Review
- ✓ Raffle prizes!

DEC. 13TH, 2025

www.ukrainianchurch.org/sportingclayshoot

REGISTRATION:

- ✓ Individual Shooter \$200
- ✓ 4 Person Team \$800

SPONSORSHIP:

- ✓ Exclusive Title Sponsor \$2000 (Squad included, exclusive signage)
- ✓ Station Sponsor \$300
- ✓ Awards Sponsor \$400
- ✓ Door Prize Sponsor \$500
- ✓ Shell Sponsor \$600
- ✓ Lunch Sponsor \$700

**SQUADS OF 4 COMPETING FOR TOP INDIVIDUAL AND
TEAM PRIZES**

LOCATION

Rio Salado Sportsman's Club
3960 N Usery Pass Rd., Mesa, AZ 85207

Philip's Fast (Pylypivka),

Philip's Fast, known in our tradition as *Pylypivka*, begins each year on November 15, the day after the feast of the Holy Apostle Philip.

It ushers us into a sacred season of preparation forty days of quiet expectation leading to the radiant feast of the Nativity of Christ and the Theophany that follows.

This period is not merely a historical remnant of strict fasting, but a living spiritual journey that calls each believer to inner renewal and deeper communion with God.

In the early Church, this fast was a time of genuine repentance and purification, meant to help the faithful stand worthily before the mystery of the Incarnation. Though today the Church no longer imposes strict abstinence, the heart of the fast remains unchanged. We are invited to fast voluntarily not only from food, but from anger, distraction, and self-centeredness. We are encouraged to open our lives to prayer, to quiet, and to mercy. *Pylypivka* teaches us that true preparation for Christ's birth is not found in outward celebration, but in the transformation of the heart.

This season stands in contrast to the rush of the world around us. While society races toward the glitter of Christmas, the Church leads us into silence and humility.

In fasting, we learn detachment from what passes away; in prayer, we rediscover our dependence on the One who sustains us; in acts of charity, we reflect the love of God made flesh. Each small act of self-denial becomes a way to clear space in the "inn" of our hearts, so that Christ may be born there anew.

As St. Philip answered Christ's call, leaving behind his nets to follow the Lord, so too are we invited to lay down whatever binds us and follow the path of repentance and love. Philip's Fast is our spiritual Bethlehem road a journey that moves us from darkness to light, from the coldness of indifference to the warmth of divine compassion.

When the Holy Feast of the Nativity arrives, those who have walked faithfully through *Pylypivka* will find more than a celebration; they will find encounter.

For the Child born in the cave of Bethlehem desires to be born in the cave of the human heart.

May these forty days be for us a time of purification, peace, and renewed longing for God so that when we sing "Christ is born! Glorify Him!" our words may rise from hearts truly prepared to receive Him.



Ukrainian Christmas Pysanky Workshop

Join us for our beginner-friendly Ukrainian Pysanky (Egg Decorating) workshop where you will learn about the basic techniques, materials, colors, and designs of this ancient Eastern European art of egg decorating! After creating your beautiful Pysanky, we will turn it into a Christmas ornament! All supplies will be provided.

DATE & TIME	LOCATION	ENTRY FEE
20 DEC 2025 FROM 10 AM - 1 PM	DORMITION OF THE MOTHER OF GOD CHURCH 3720 W MARYLAND AVE. PHOENIX, AZ 85019	\$35 PER PERSON

FOR REGISTRATION & INFORMATION



[HTTPS://UKRAINIANCHRISTMASPYSANKY.EVENTBRITE.COM](https://ukrainianchristmaspysanky.eventbrite.com)

Ukrainian Catholic Parish
Pastor
Very Rev. Hugo Soutus
Address:
3720 West Maryland Ave.
Phoenix, AZ. 85019

Rectory: (602) 973-3667
Parish: (602) 347-9267
Emergency:
602-329-3281

E-mail:
DMofGod@cox.net

Website:
www.Ukrainianchurch.org

Sunday Divine Liturgy:
8:50 a.m. The Third Hour
And
Prayer Service for Peace in
Ukraine.
9:30a.m. Divine Liturgy

Religious Education
September - May

Sacraments Penance:
Sunday before Liturgies
or by appointment

Baptism - Matrimony
In most instances
six-month membership
required

Funerals
Membership of an
immediate family member
required

Communion to the
Homebound
If you or your family
members are confined to a
health center or are
homebound, please contact
Fr. Hugo directly so that
arrangements can be made
for his visitation.

Sunday, November 9

"22nd Sunday after Pentecost"

"The Holy Martyrs Onisiphorus and Porphyry"

Epistle: Galatians 6:11-18 Gospel: Luke 8:41-56

8:50 a.m. The Third Hour and

Prayer Service for Peace in Ukraine

9:30 a.m. Gods blessings and good health for all our parishioners and friends

Monday, November 10

"The Holy Apostles Erastus, Olympus, Rodion and Those with them"

Epistle: 1 Thessalonians 1:1-5 Gospel: Luke 12:13-15; 22-31

Tuesday, November 11

"The Holy Martyrs Menas, Victor and Vincent"

Epistle: 1 Thessalonians 1:6-10 Gospel: Luke 12:42-48

6:30 p.m. Evening prayers via Zoom

Wednesday, November 12

"The Holy Priest-Martyr Josaphat, Archbishop of Polotsk"

Epistle: Hebrews 4:14-5:10. Gospel: John 10:9-16.

Thursday, November 13

"Our Holy Father John Chrysostom, Archbishop of Constantinople"

Epistle: Hebrews 7:26-8:2. Gospel: John 10:9-16.

6:30 p.m. Evening prayers via Zoom

Friday, November 14

"The Holy and All-Praiseworthy Apostle Philip"

Epistle: 1 Corinthians 4:9-16. Gospel: John 1:43-51.

Saturday, November 15

"The Holy Martyrs and Confessors Gurius, Samonas"

Epistle: 2 Corinthians 8:1-5 Gospel: Luke 9:37-43

6:30 p.m. Evening prayers via Zoom

Sunday, November 16

"23rd Sunday after Pentecost"

"The Holy Apostle and Evangelist Matthew"

Epistle: Ephesians 2:4:10 Gospel: Luke 10:25-37

8:50 a.m. The Third Hour and

Prayer Service for Peace in Ukraine

9:30 a.m. Gods blessings and good health for all our parishioners and friends

We are most appreciative for the generous donations to the church, and
pray that the Lord grant you many, many blessings, prosperity and
good health!