

УСПЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ

Dormition of the Mother of God

Sunday, September 21, 2025

"Sunday after of the Exaltation of the Cross"

Reflections for this Weekend

In the Gospel, Jesus speaks directly to those who would follow Him, revealing a truth that is both profoundly simple and deeply transformative. He invites us into a way of life that subverts all conventional ideas of success, power, and self-preservation.

The call to "deny oneself" is a radical invitation to surrender the ego, to let go of the illusion that life is about accumulating personal gain or asserting control. It is not about self-neglect or self-hatred, but rather about seeing the true self beyond the masks we wear, the stories we tell ourselves, the desires that consume us.

The act of taking up the cross is the embodiment of love in its most selfless, sacrificial form. It is not a metaphor for mere suffering or martyrdom, but a call to live for something greater than our own comfort. The cross represents the ultimate surrender, an unconditional openness to the will of God, even when it leads through pain, loss, and vulnerability. It is a way of life that moves beyond the ego's narrow vision, embracing the greater narrative of transformation that unfolds in the light of divine love.

In the pursuit of the world's rewards, Jesus warns, we lose what is most precious: the soul. To gain the world, in all its fleeting promises, is to lose sight of the eternal, of what is truly lasting. There is a deep paradox here: that in choosing to lose ourselves, in choosing to step outside the circles of self-interest and ambition, we are drawn into the fullness of life. The paradox of the cross is that, through loss, we find wholeness; through death, we experience resurrection.

Jesus goes on to offer a glimpse of the glory that awaits those who live this truth now. It is not some distant future, but a present reality that we can begin to experience even in the midst of this broken world. The moment of transfiguration, though brief and mysterious, is a moment where heaven and earth touch, where the divine shines through the human. In this, Jesus reveals that the path of self-giving love does not lead into oblivion, but into the fullness of life that transcends all that we can see or understand. The call to follow Jesus is not one of simple obedience, but an invitation to enter into the very life of God. It is an invitation to partake in a mystery that is both ordinary and extraordinary, to see the world with new eyes, to love with a deeper, more expansive love, and to walk in the footsteps of the One who is both fully human and fully divine. In this walk, we are not simply imitators, but participants in the life of the Kingdom, a life that is hidden yet present, both now and in the age to come.

The Courage to prioritizing time for prayer and spiritual nourishment amidst a busy schedule:

In a world dominated by deadlines, commitments, and endless demands, the call to prioritize prayer and spiritual nourishment amidst our busy lives is a profound invitation to live out the deepest truth of our existence: our fundamental dependence on God. It's an invitation to shift our focus from the frantic pursuit of external achievements to the quiet surrender to the divine rhythm that underpins all of creation. To carve out even 15 minutes each day for Scripture it is a spiritual act of trust and a profound acknowledgment of who we are in relation to God and the world around us. In the heart of our busy schedules, these moments of prayer and reflection become sacred pauses, a deliberate stepping back from the world's noise to listen to the still, small voice of the One who holds all things together. When we take the time to immerse ourselves in Scripture, we engage not just with ancient words but with the living Word, which speaks to our souls in ways that transcend time. The Word of God is never static; it pulses with life, inviting us into deeper intimacy with the Creator, illuminating our minds and hearts, and offering us wisdom for the day ahead. In these moments of sacred stillness, whether in the quiet of personal prayer or the communal experience of the Eucharist, we recognize that we are not self-sufficient. We are creatures who were made for communion. Our very existence is an ongoing act of divine love. Each breath we take, each moment we live, is a gift from God. In the act of prayer, we return to this truth, grounding ourselves in the reality that our lives are not just a series of tasks or responsibilities to be checked off, but are instead part of a larger story, a story where God is the Author, and our role is to be open, receptive, and faithful to His will.

This act of prioritizing prayer amidst a busy life is a radical act of surrender. It is an acknowledgment that we cannot truly control the unfolding of our day. We may feel that we have the power to manage our schedules, to dictate what happens next, but the truth is that life is filled with uncertainties. The deadline may shift, the unexpected may arise, and plans may falter. But when we step into prayer, we step into the realm of the eternal, where time is not defined by minutes and hours but by the presence of the Divine. And in this space, we discover that the chaos of the world around us is held in God's hands.

To prioritize prayer is to recognize that our souls, like our bodies, require nourishment. Just as we cannot live without food, we cannot live without the living water that flows from God. Prayer is our daily bread, our sustenance. Without it, we risk becoming spiritually malnourished, disconnected from the Source of all life.

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Parish Garage Sale & Bake Sale

Dear Parish Family,

We are excited to invite you to our upcoming **Parish Garage Sale** and **Bake Sale**! This event will be a wonderful opportunity to support our parish while finding some hidden treasures and enjoying delicious homemade treats.

When:

Saturday, October 18 from **8:00 AM** to **3:00 PM**

Sunday, October 19 from **11:20 AM** to **3:00 PM**

What's for Sale?

•Gently used household items, clothing, books, toys, and more!

A delightful selection of **baked goods** made by our parishioners, perfect for a sweet treat or to share with your loved ones.

How Can You Help?

We are currently accepting **donations** of gently used items for the rummage sale.

If you have anything you'd like to contribute, please bring it by the parish hall or contact us for drop-off details. Every donation is a blessing!

All proceeds from this event will go toward supporting the Ukrainian Festival of our parish. Your participation in this event, whether by donating, shopping, or just spreading the word, makes a difference and helps us continue to serve our community with love and care.

We hope to see you there and look forward to a fun, fellowship-filled weekend!



Event Cancellation – Men of the Parish – Parking Lot Crack Filling

We regret to inform you that the parking lot crack filling event scheduled for Saturday, September 27, has been **canceled**. Due to the busy season and many asphalt companies renting the necessary equipment, we were unable to reserve the machine in time for our project.

We will look to reschedule the event for a later time when the equipment becomes available, and we will keep you updated on the new dates as soon as they are confirmed.

Thank you for your understanding, and for your continued generosity in supporting our parish. We look forward to working together in the future on this project.

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It is good to know!!!

The gesture of the priest **lifting the aer (veil)** during the **Nicene Creed** in the **Divine Liturgy of St. John Chrysostom** is rich in historical and theological meaning.

This action, although often done quietly and without much attention by the faithful, is deeply symbolic, and connects to the core of the Christian faith and the mystery of the Eucharist.

Historical Context

The **aer (ἀήρ)** is the largest of the three veils used in the Byzantine Liturgy. It covers the **chalice** and **paten (diskos)**, which hold the bread and wine prepared for consecration. In early Christian practice, especially before the formulation of the Nicene Creed in the 4th century, the faithful would often recite a common profession of faith before receiving Communion, to affirm their unity in doctrine.

By the time of **St. John Chrysostom** (late 4th – early 5th century), the liturgical structure had developed significantly. His reforms brought a more formal structure to the Liturgy, and the Creed was inserted before the **Anaphora** (Eucharistic Prayer) to emphasize the need for unity in true faith before entering the most sacred part of the Liturgy.

Theological Significance of Lifting the Veil

During the Creed, the priest **lifts and gently waves the aer over the Holy Gifts**, which are still not yet consecrated but already set apart. Here's what this gesture means:

1. Symbol of the Holy Spirit

•The movement of the veil over the Gifts represents the **hovering of the Holy Spirit**, much like at creation: *"And the Spirit of God moved over the face of the waters"* (Genesis 1:2). This anticipates the **epiclesis**, the moment just after the Creed, when the priest calls down the Holy Spirit to **transform the bread and wine** into the Body and Blood of Christ. The veil waving can be seen as a visible prayer for the coming of the Spirit.

2. Symbol of the Resurrection and the Empty Tomb

The aer resembles the **burial shroud (sindon)** of Christ.

When it is lifted, especially in a **floating or fluttering motion**, it can represent the **rising of Christ** and the **glory of the Resurrection**.

The Creed, which culminates in the resurrection and the life of the world to come, is a fitting place for this symbolic action.

3. Proclamation of Faith over the Mystery

The Creed is the **communal confession** of the entire Church's faith in the Trinity, the Incarnation, Crucifixion, and Resurrection.

The priest, lifting the veil, as if "unveiling" the mystery, shows that it is **by faith**, through the Creed, that we approach and understand the mystery of the Eucharist.

4. Angelic Participation

In some commentaries, the waving of the aer is associated with the **ministrations of angels**, who are believed to surround the altar and assist in the heavenly liturgy.

The light fluttering of the veil symbolizes their **invisible presence** and **reverent adoration**.

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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, September 21

Sunday after the Exaltation of the Cross

The Holy Apostle Condrotus of Magnesia

Epistle: Galatians 2:16-20. **Gospel:** Mark 8:34-9:1.

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

In loving memory of **+Hanna** and **+Vasyl Bashta** from family

Monday, September 22

The Holy Priest-Martyr Phocas, Bishop of Sinope

Epistle: Galatians 4:28-5:10 **Gospel:** Luke 3:19-22

Tuesday, September 23

The Conception of John the Baptist

Epistle: Galatians 4:22-31. **Gospel:** Luke 1:5-25.

6:30 p.m. Evening prayers via Zoom

Wednesday, September 24

The Holy First-Martyr and Equal-to-the-Apostles Thekla

Epistle: Galatians 6:2-10 **Gospel:** Luke 4:1-15

Thursday, September 25

The Venerable Mother Euphrosyne

Epistle: Ephesians 1:1-9 **Gospel:** Luke 4:16-22

6:30 p.m. Evening prayers via Zoom

Friday, September 26

The Passing of the Holy Apostle and Evangelist John the Theologian

Epistle: 1 John 4:12-19. **Gospel:** John 19:25-27; 21:24-25.

Saturday, September 27

The Holy Martyr Callistratus and His Wife

Epistle: 1 Corinthians 10:23-28 **Gospel:** Luke 4:31-36

6:30 p.m. Evening prayers via Zoom

Sunday, September 28

Sixteenth Sunday after Pentecost

Our Venerable Father and Confessor Chariton

Epistle: 2 Corinthians 6:1-10 **Gospel:** Luke 5:1-11

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

Gods blessings and good health for **Dr Laurel Retay-Nagle** from Soutus family

**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!**

