

## TENTH SUNDAY AFTER PENTECOST

### *The Dormition*

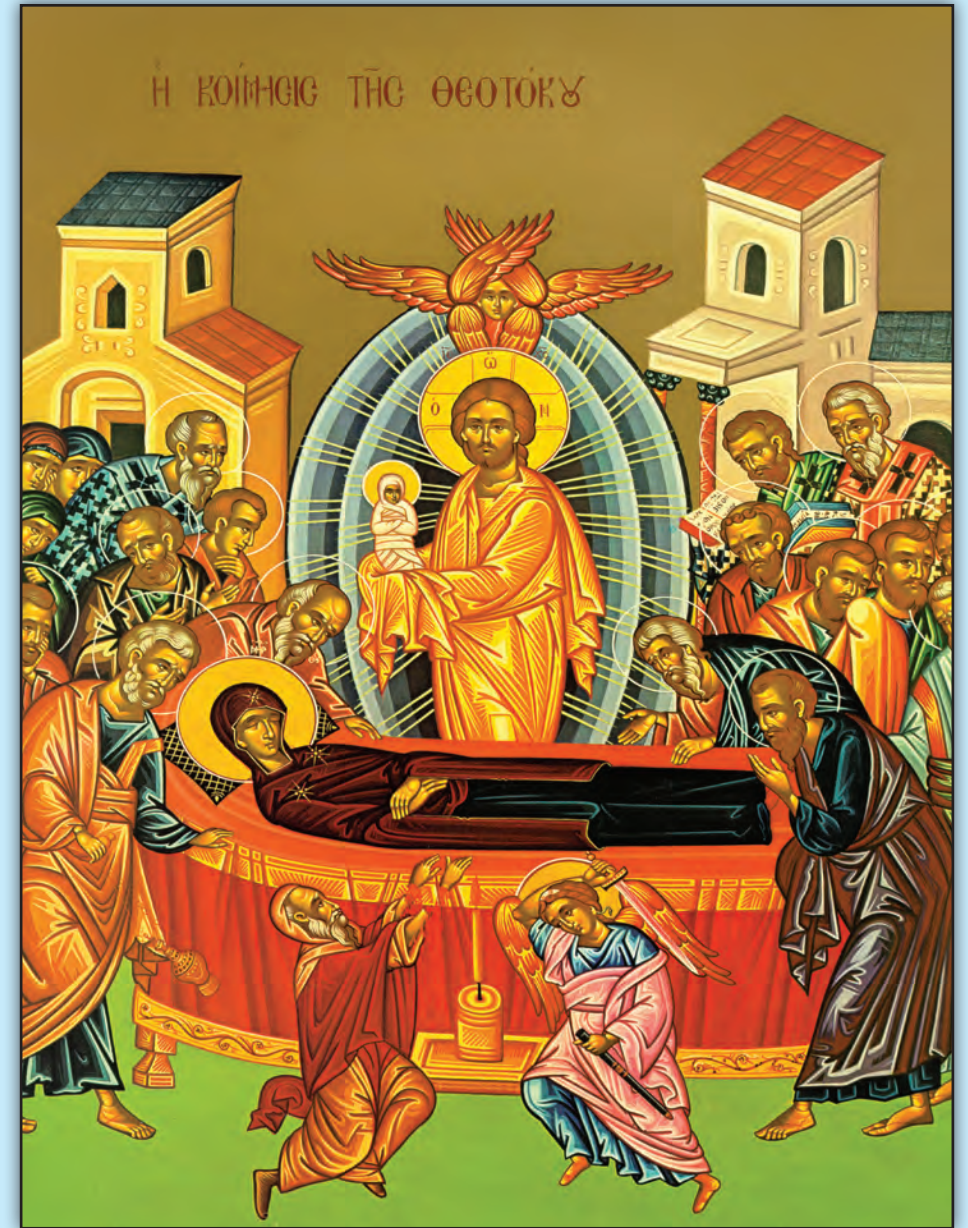
O most holy Mother of God, after heaven and earth were honored by your presence, how is it possible to accept that your departure has left men deprived of your protection? Let it never occur to us to think in this way. For just as you, when living in this world, never felt estranged from a heavenly life, even so, after your departure, you are not spiritually separated from the [earthly] existence of men. If, on the one hand, you were consecrated as the heavenly tabernacle of God, because you held the Son of the Most High within you, your womb being capable of carrying His weight; on the other hand, you have been called the spiritual earth, because you received His body within you. Thus it is right to think that, since you were intimately united with God during all of your earthly sojourn, you never abandoned those who continue to live in this world, when you left this world's life.

We however, accustomed to venerate you

faithfully, uselessly say: Why were we not considered worthy to have you stay with us in your bodily presence? Therefore we call thrice blessed those who delighted in the contemplation of your earthly existence, those who helped you, O Mother of life, as your companions in life. In any case, still desiring that you might dwell bodily in our midst, the eyes of our souls are compelled to look toward you daily.

Indeed, as you were a fellow citizen of our ancestors, even so you dwell with us spiritually, and your ample protection in our regard is like a sign that you are with us. We all hear your voice, and all our voices reach your ears. Through the protection you offer us, we are known by you. We, in our turn, recognize your ever-wonderful assistance. Nothing, not even death, can come between you and your servants.

*St. Germanus of Constantinople*



*Icon of the Dormition of the Theotokos -- August 15th*

**UKRAINIAN CATHOLIC NATIONAL SHRINE OF THE HOLY FAMILY**

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**Webpage: [www.ucns-holyfamily.org](http://www.ucns-holyfamily.org)**

**IN CASE OF AN EMERGENCY PLEASE CALL: 202-262-5040**

***Pastoral Care entrusted to:***

**Father Robert Hitchens – Administrator**

**Father Andrii Chornopyskyi – Parochial Vicar**

**Sunday – August 14, 2022**

**Слава Ісусу Христу – Слава на віки    Glory to Jesus Christ – Glory to Him Forever**

**All Services will be Live Streamed at 9:00 AM and 11:30 AM**

**Platform: <https://www.facebook.com/holyfamilyshrine/>**

**OUR CHURCH IS OPEN FOR LITURGIES**

<b>Sunday August 14</b> <b>9:00 a.m.</b> <b>11:30 a.m.</b>	(For the Parish) (+Msgr. Michael Fedorwych from the Futey Family)
<b>Monday August 15</b> <b>**6:00 p.m. **</b>	<b>Dormition of the Mother of God - Blessing of Flowers and Herbs</b> (For the Parish)
<b>Tuesday August 16</b> <b>9:00 a.m.</b>	(Health of Boris Hlynsky from Walter and Nila Iwaskiw)
<b>Wednesday August 17</b> <b>9:00 a.m.</b>	(Health of Michael Sharr from the Hetmansky Family)
<b>Thursday August 18</b> <b>9:00 a.m.</b>	(+Lydia Kernitsky from Andrew Kernitsky)
<b>Friday August 19</b> <b>9:00 a.m.</b>	(+David and +Myron Nagurney from Irene)
<b>Sunday August 21</b> <b>9:00 a.m.</b> <b>11:30 a.m.</b>	(+Timothy Opar from the Keyes Romaniuk Family) (For the Parish)

**FEAST OF THE DORMITION – DIVINE LITURGY MONDAY AUGUST 15 AT 6:00 P.M.**

We will observe the Feast of the Dormition of the Mother of God on Monday August 15 at 6:00 p.m. with a Divine Liturgy. Please remember to bring flowers and herbs to be blessed.

**UKRAINIAN INDEPENDENCE DAY OBSERVANCE SUNDAY AUGUST 28**

**ONE DIVINE LITURGY AT 10:30 A.M.**

We will celebrate Ukrainian Independence Day (AUG 24) as a parish community on Sunday August 28 with ONE DIVINE LITURGY at 10:30 a.m. This will be followed by a festive lunch for our parish. Please plan to join us.

**ONE DIVINE LITURGY SUNDAY AUGUST 28 at 10:30 a.m.**

**PILGRIMAGE at Assumption of the BVM Church, Centralia, Pa. August 21**

**Mary Protectress of All Pilgrimage** returns this year at Assumption of the BVM Church, Centralia, Pa. August 21. Metropolitan Borys will be present. We have a Bus leaving at promptly at 7:00 a.m. from Holy Family, Washington, DC. Please email us your reservation for the bus today [ucnsholyfamily@gmail.com](mailto:ucnsholyfamily@gmail.com) This call to prayer is making its return for the first time since 2019 as we all try to return to a world living with COVID and praying for an end to the War in Ukraine.

**Prayer List**

Our prayer list of the sick or elderly and friends of our parish: **Theresa Aranda, Liana Arnold, Valarie Balthis, Chuck Basile, Charles Belanger, Barbara Blendy, Bluey Family, Yevhenia Borys, Terry Boyle, Taisia Bullard, Michele Burns, Robert Matthew C., Mary Connors, Veronica Cosio, Darlene Dossick, Solomia Dutkewych and Theresa, Ruth Fedack, Bernard F, Lindsey Fedyk, Lilian Garland, Alice Gogniat, Thomas Gutmann, H.H., Josie Hacker, Catherine Hetmansky, Bernadell Rita Higgins, Daniel Horeczko, Nila Iwaskiw, Kateryna Jurach, Oksana K, Sarah Kelt, Dorothy Kozmoski, Suzanne Krumpelman, Fr. Mykhailo Kuzma, Mr. Marko, Michael Joseph Little, Mark Pidlusky, Michele Pretka Litvar, Yaroslava L., Mufada and Family, Sallie Miller, John Moeller, Deborah Pickering, Alexandra Pohorecka, Ron#119, Michael Joseph Radigan, Roman Rusynko, James Salandro, Maria Sawkiw, Lisa Schaible, Christopher Sell, Michael Sharr, Shliakhta Bogdana, Shliakhta Mark, Shliakhta, Andrew, Larry Sosnowich, Lindsey Sydnor, Thomas Sydnor, Stefania Szahaj, Helen Lefcheck Torre, Cindy Turchek, Lisa Pretka Turner, Gloria and Luis Vega, Jennifer Wilson.** If you know of someone who should be on this list, please email or call with the name of the individual. Our intercessory prayer for the sick and the aged is truly helpful and comforting. In your Christian Charity, kindly remember our sick parishioners in your prayers and perhaps a card or note.

**God With Us Catechism - Death Is Not the End**

St Paul describes the risen Christ as “the first-fruits of those who have fallen asleep” (1 Cor 15:20). The rest of the “crop” will be gathered at Christ’s second coming (v. 23). This is the resurrection of the dead which we await. But from the first century the Church has also pointed to a “proof” that St. Paul’s claim is true: the body of the Theotokos was taken to glory. This is the second aspect to our feast of the Dormition. The Church teaches that Mary’s body was not allowed to decay, or even to remain in death. The Lord restored her soul to her body and glorified them both with Him. The Holy Virgin entered eternal life fully intact. As we sing in the kondakion of the feast, “Christ, who dwelt in her ever-virginal womb, lifted her up to eternal life.” Mary’s participation in eternal life is unique because her relationship to Christ is unique. She is not awaiting the return of her Son; she alone is fully sharing in His resurrection and stands as proof that human beings can be transformed physically into the image of the risen Christ. One tradition about the Dormition is chanted at vespers on this feast: “The holy Apostles were taken up from every corner of the world and carried upon clouds by order of God. And they gathered around your pure remains, O Source of Life, and kissed them with reverence. As for the most sublime Powers of Heaven, they came with their own Leader to escort and pay their last respects to the most honorable body that had contained Life itself. Filled with awe, they marched together with the Apostles in silent majesty, professing to the Princes of heaven in a hushed voice: “Behold, the Queen of All, the divine Maiden, is coming!” Lift up your gates and receive with becoming majesty the Mother of the Light that never fades, because through her salvation was made possible for our human race. She is the one upon whom no one may gaze, and to whom no one is able to render sufficient glory. For the special honor that made her sublime is beyond our understanding.