



**Annunciation of the Blessed Virgin Mary
Ukrainian Catholic Church
(St. Mary's)**

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Reverend Alexander Dumenko — Pastor (301) – 421 – 1739

Sunday Divine Liturgies: 8:30 a.m.

Holy Days as scheduled in the Bulletin

DIVINE LITURGY SCHEDULE

August 15, 2021

Saturday, August 15, 2021 12th Sunday after Pentecost

08:30AM – For God's Blessings on Our Parishioners

Sunday, August 22, 2021 13th Sunday after Pentecost

08:30AM – For God's Blessings on Our Parishioners

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Dormition of the Theotokos

"Magnify O my soul, the honourable Translation of the Mother of God from earth to heaven."

(Refrain for the 9th Ode of the Canon)



Let us be happy, beloved brothers and sisters that we belong to the Holy Orthodox Church, worthily and rightly glorifying the Most Holy Sovereign Theotokos on this eminent day out of all the days of the year with special solemnity. There exists on earth many societies and entire governments that do not consider the need nor the obligation to call upon and glorify the Queen of heaven and earth, the Mother of Our Divine

Lord Jesus Christ, and other saints and angels; to submissively serve Her lovingly, as the true Mother of God. Sadly nowadays we have heretics (among us) who actively dishonor the Mother of God, the saints, their icons, their relics and their festivals. O, if only they also unanimously with us glorified the worthy Queen of heaven and earth!

Today the Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation - she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. On it is represented the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos.

The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.

We say that our dead have “fallen asleep” or “passed away.” What does this mean? This means that for the true Christian there is no death. Death was conquered by Christ on the cross. But there is a translation, i.e, a rearrangement of his condition, i.e. his soul is in another place, in another age, in another world beyond the grave, eternal, without end, that is what is meant by “falling asleep”. It is as if it were a temporary dream after which, by the voice of the Lord and the fearful yet wonderful trumpet of the Archangel, all the dead shall live and come forth each to his place: either to the resurrection of life or to the resurrection of condemnation (John 5:29). This is what the Christian means by translation. We should be ready for this translation, for the day of the general resurrection and judgment, for this indescribable world event, recorded in the Holy Scriptures.

This preparation for the meeting of the heavenly King before the dread judgment seat, after death, is essentially the person’s preparation throughout the whole of his life. This preparation means a change in all his thoughts, and the moral change of all his being, so that the whole man would be pure and white as snow, washing clean everything that defiles the body and spirit, so that he is adorned with every virtue: repentance, meekness, humility, gentleness, simplicity, chastity, mercifulness, abstention, spiritual contemplation, and burning love for God and neighbor.

Our preparation for meeting the heavenly King, and for the inheritance of eternal life in heaven, should consist of these things. The heavenly King desires souls adorned with immutable virtue, souls prepared so that the Very Lord Himself could abide in them. Do not marvel that the Very Lord wants to live in us. In fact the human soul is more spacious than the heavens and the earth, for it exists in the image of God. And if one removes sins from the soul, the Lord of all will settle in it and will fill it with Himself. “We will come to him and make our dwelling with him” (John 14:23), says the Lord about the souls who love Him.

And so, ye participants in the Christian feasts, and especially the present feast of the Dormition of the Mother of God, ye who are brightly adorned with every virtue and translated to the heavenly kingdom, to Her Son and God, proclaim to each and every one about preparing their souls to be the dwelling place of the Lord, about continual repentance, and about the incorruptible adornment of Christian virtue. Let your death also be unashamed and peaceful, serving as the pledge of a good answer at the dread judgment seat of Christ.

Source:oca.org

**TWELFTH SUNDAY AFTER PENTECOST
DORMITION OF THE MOTHER OF GOD**

Troparion (3): Let the heavens be glad, let the earth rejoice, for the Lord has done a mighty deed with His arm. He trampled death by death; He became the firstborn of the dead; He saved us from the abyss of Hades and granted great mercy to the world.

Troparion (1): O Mother of God, in giving birth You still preserved virginity; and in your falling-asleep you did not forsake the world. You are the Mother of Life and have been transferred to life and through your prayers have delivered our souls from death.

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

Kontakion (3): You rose from the tomb, O compassionate Lord, and led us out from the gates of death. Today Adam exults and Eve rejoices, and the prophets together with the patriarchs unceasingly acclaim the divine might of Your power.

Now and for ever and ever: Amen. Kontakion (2): The grave and death did not detain the Mother of God. She prays perpetually and is our unfailing hope of intercession; for He Who dwelt in the womb of the ever-Virgin, transferred to life the Mother of Life.

Prokimenon (3): Sing to our God, sing; sing to our King, sing.

Verse: Clap your hands, all you nations; shout unto God with the voice of joy.

Prokimenon (3): My soul extols the Lord, and my spirit rejoices in God my Savior. Verse: Because He has looked upon His lowly servant; from this day forward all generations shall call me blessed.

Epistle: Reading of the Epistle of St. Paul to the Philippians (Phil 2,5-11) Brethren: Have among yourselves the same attitude that is also yours in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him

the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia Verses: Verse (3): In You, O Lord, have I hoped that I may not be put to shame for ever. Alleluia, Alleluia, Alleluia. Verse (3): Be a protector unto me, O God, and a house of refuge to save me. Alleluia, Alleluia, Alleluia. Verse: Go up, O Lord, to the place of Your rest, You and the ark of Your strength. Alleluia, Alleluia, Alleluia. Verse: The Lord swore an oath to David; He will not go back on His word. Alleluia, Alleluia, Alleluia.

Gospel: (Lk 10,38-42;11,27-28) At that time, Jesus entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary who sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her." While he was speaking, a woman from the crowd called out and said to him, "Blessed is the womb that carried you and the breasts at which you nursed." He replied, "Rather, blessed are those who hear the word of God and observe it." It is truly right... (Or the Hirmos of the Feast): Seeing the dormition of the most Pure One, the angels were filled with awe at how the Virgin went from earth to heaven. Hirmos: In you, O Pure Virgin, the laws of nature were overcome: in giving birth you remained a virgin and in your death heralded life. You remained a virgin after giving birth and remained alive after death, always saving your descendants, O Mother of God.

Communion Verse: Praise the Lord from the heavens; praise Him in the highest. I will take the chalice of salvation and call on the name of the Lord. Alleluia, Alleluia, Alleluia.

ANNOUNCEMENTS

Welcome! Our warmest greetings are extended once again to all visitors and guests who are participating in Divine Liturgy. It is always a joy to have you praying with us. After the service please do not hesitate to introduce yourself to Fr. Alexander and our parishioners and find out more about our faith and our parish.

Blessing of Flowers In the Byzantine Church we bless flowers on this festival, not simply because they were found in the tomb of the Virgin Mary, but because they are the seeds of next year's plantings. What we see in any bloom now is the seed of another one to come, and therefore a strong symbol of resurrection. Besides seeds, we also bless herbs on this day. The prayers speak of all these things, flowers, herbs and seeds, as medicine. There is a healing that comes from death, as contradictory as that might sound. St. Gregory Nyssa once referred to death as "the final remedy." Things which cannot be set right in this world can be made right in the next. Bring your flowers to the Church for blessing this Sunday.

Blessing of fruits and vegetables This Sunday we will also bless fruits and vegetables for the feast of the Transfiguration as a beautiful sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord. Parishioners are encouraged to bring baskets of fruit to be blessed after Liturgy on Sunday.

2022 Donation Envelopes It is that time of year when we prepare a list for next year's church donation envelopes. If there are any changes or corrections to your name or address, or if you do not have envelopes and wish to be considered an active registered parishioner please contact Fr. Alexander or Helen Troy.

Sunday Coffee Hour! We invite everyone to come to the church hall for refreshment after the service, and we encourage you to participate by bringing pastries/sandwiches for coffee hour on Sunday. May God bless us all!

Support your Church You may send your donations to PO Box 2735, Manassas VA 20108

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YOUR OFFERINGS Collection: Sunday, August 08, 2021 -

Sunday, August 01, 2021-

Sincere thanks to all for your kindness and generosity to our Holy Church!