



**Annunciation of the Blessed Virgin Mary
Ukrainian Catholic Church
(St. Mary's)
6719 Token Valley Road
Manassas, VA 20112
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Reverend Alexander Dumenko — Pastor (301) – 421 – 1739

Mr. Ronald Bodnar — Cantor (703) – 670 – 6740

Sunday Divine Liturgies: 8:30 a.m. Holy Days as scheduled in the Bulletin

DIVINE LITURGY SCHEDULE

NOVEMBER 25-DECEMBER 02, 2018

Sunday November 25 27th Sunday after Pentecost

EPISTLE EPH. 6:10-17; GOSPEL: LK.13:1-17 TONE 2

8:00 a.m. – Confession 8:30 a.m. – For God's Blessings on Our Parishioners

& in particular for +Muraszczuk family from Maria Onyszkewycz

Sunday, December 02 28th Sunday after Pentecost

EPISTLE COL. 1:12-18; GOSPEL: LK.18:18-27 TONE 3

8:00 a.m. – Confession 8:30 a.m. – For God's Blessings on Our Parishioners

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The 27th Sunday after Pentecost



It often happens that people who have never bothered to read the Gospel, but know of Christ because at one point or another they heard something about Him, consider Him a weak man. Yet the Gospel reading that we have just heard demonstrates the opposite. We see Christ healing a seriously ill bent over woman right in front of people whom He obviously expects to judge Him. Because the healing takes place on a Sabbath. By this act, Christ consciously breaks what seems to be one of the most important for the Old Testament rules about the keeping of the Sabbath. The scribes and the Pharisees then address the congregation with a seemingly strange

request, "There are six days in the week, come and be healed on those days, just not on the Sabbath day, so as not to break the Sabbath rest."

In reply to these words they hear the words of Christ the Savior that are astounding in their severity and sincerity. Referring to the scribes as "hypocrites," He says "Does not each one of you loose his ox or donkey from the stall on the Sabbath, and lead it away to water it? Should we not act the same way towards this miserable woman bound by Satan for eighteen years?"

Today's Gospel reading emphasizes the priorities in the spiritual life. From the point of view of a Jew, the most important thing was to uphold the law. So, if a person, a living person with all their sins, weaknesses, frailties, with their sicknesses, and hardships, stood in the way of upholding the law, the Jews considered that they could and should step over that person.

Today the Savior shows us that in religious life there can be no rulings, demands, directions, that have absolute worth on their own, if we need to overstep them in order to help somebody requiring our assistance. And every time we are faced with the choice of helping a person, showing them consideration and love, or adhering to our personal religious set of rules, we need to remember today's reading and what the answer of Christ to this dilemma was.

• **BUILDING OUR COMMUNITY** St Mary's Parish provides for the spiritual needs of Eastern Christians in the Manassas area. All are welcome to worship with us without regard to ethnic heritage or ecclesial ascription. As members of the same parish, not only do we worship God together, but we strive to help one another in other ways, both spiritually and practically. Please practice stewardship by giving of your Time, Talent, and Treasure. Your voluntary service and financial support are essential!

• **Worship:** The Divine Liturgy is celebrated every Sunday at 8:30 a.m. in English/Ukrainian. Fulfills Sunday obligation of all. • **Confessions:** The Holy Mystery of Reconciliation is available before the Divine Liturgy at 8:00 a.m. in the Confession Room.

• **Emergencies:** In the event of an emergency or death, when a priest is needed, please ask the hospital to contact the local Catholic priest responsible for the hospital or call Fr. Alexander at 301-421-1739

• **Bulletin Information:** In order to add items to the bulletin, please send the info with details to Mark Scafona: mscafona@yahoo.com no later than Wednesdays by 5:00PM

Announcements

• **2019 ENVELOPES & CALENDARS** are available. Please pick them up in our church hall and use so that your membership and contributions may be recorded properly. **Thank you all for your support and generosity throughout the year 2018. May Our Lord reward you with good health and many happy and blessed years!**

• **DECORATING THE CHURCH:** Next Sunday, December 02, 2018 after Liturgy we will be decorating our Holy Church in preparation for the feast of the Nativity of Christ. Please plan to be here so that together we can make our Church look beautiful for Christmas.

• **SAINT NICHOLAS VISIT** Sunday December 09, 2018 at the end of the Divine Liturgy. St. Nicholas will be here to visit the children of our parish. All children are to come forward to welcome St. Nicholas to our parish (parents may accompany the smaller children). As St. Nicholas enters our Church let us all sing together that beautiful hymn "O khto, khto Nikolaya lyubit-Those who love Nicholas the Saintly". Following that let us all gather together in our Church hall to enjoy refreshments and a good time with St. Nick.

Church Income: **Collection: 11/18** –

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

INCENSE



Incense is a symbol with many dimensions. At the beginning of the Liturgy, it signifies purification. The place of worship, the church, becomes something new through the fragrance that is spread throughout it. This is why at the first incensing the deacon (or priest in the deacon's absence) even goes around the entire inside of the church incensing in order to fill the whole space with a new reality. On the human level incense only masks odors but, on the spiritual level, our sins are truly forgiven if we come to God in repentance. Incense is also a sign of honor given to another. In ancient times,

it was always used in the presence of the emperor. We do not offer this honor to our royalty anymore, but we still offer honor to Christ the King who is present among us on the throne of his altar, in his image in the icons, in his word in the gospel, and in his true presence in the Divine Eucharist.

Incense is also a sign of our prayer ascending to God. It is a double sign, that God receives our prayer, for the incense ascends, and that God is pleased with our prayer, because of the fragrance of our offering. The Book of Revelation describes incense on this way: "The elder (priests) were holding vessels of gold filled with aromatic spices, which were the prayers of God's holy people" (5:8). Incense is especially offered as we pray for the deceased as a sign of our fervent intercession in their behalf. Finally, incense is a sign of the presence of God. In the Old Testament, when Moses built a place of worship, a dwelling for the Lord in the desert, "the cloud covered the meeting tent and the glory of the Lord filled the Dwelling" (Exodus 40: 34). God commanded Moses and His chosen people to use incense. So too, our church uses it in her services—burnt for the glory of God—rising up like our prayers.