



**Annunciation of the Blessed Virgin Mary  
Ukrainian Catholic Church  
(St. Mary's)  
6719 Token Valley Road  
Manassas, VA 20112  
(703) – 791 – 6635  
www.stmarysbyz.com**

**Reverend Alexander Dumenko — Pastor (301) – 421 – 1739  
Sunday Divine Liturgies: 8:30 a.m. Holy Days as scheduled in the Bulletin**

**DIVINE LITURGY SCHEDULE**

**MARCH 29-APRIL 05, 2020**

**Sunday March 29 2nd 5<sup>th</sup> Sunday of Great Fast EPISTLE HEB 9:11-14; GOSPEL: MK 10:32-45 TONE 1**

11:30AM – For God's Blessings on Our Parishioners (at Holy Trinity UCC, Silver Spring, MD)

**Sunday April 5 Palm Sunday EPISTLE PHIL 4:4-9; GOSPEL: JN 12:1-18 FESTAL TONE**

8:30AM – For God's Blessings on Our Parishioners, Blessing of Willow branches

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**5th Sunday of Great Fast**

“On the fifth Sunday of Great Lent when the Church celebrates the memory of Venerable Mary of Egypt. Human wisdom, formulated in the eastern proverb, prescribes every person to do three important things for fulfilling life vocation: to plant a tree, to built a house and to grow up a baby. Human wisdom in the form of aphorism shows a man that his life must be given to other people, because a tree, a house and a baby are only symbols of different types of service. Of course, this is a call to self-sacrifice, egoism refusal.

However, today as a reproach to all our philosophizing, all our notions about greatness of a man, the Holy Church offers an image of Venerable Mary of Egypt whose life doesn't look like the life of heroes of innumerable human wars or brilliant life of film stars. During her long seventy-seventh year old life venerable Mary of Egypt didn't do anything for others. And of course, she didn't plant any tree, didn't build a house, didn't give birth to a child and didn't grow him up. In fact, she always lived only for herself, she devoted attention only to herself, she thought only about herself. It was so when being a twelve year old teenager she left her parent's house to indulger herself in crazy and shameless whoredom. In the course of long seventeen years this young girl thought that whoredom was the only sense of human life. Did she think about others at that time: about her unhappy parents forsaken by her or about those who were involved by her crazy lust in everlasting destruction? Hardly. But merciful God who “doesn't take pleasure in the death of the wicked” (Ezek. 33, 11) performed a miracle, because “when sin increased, grace was always greater” (Rome 5, 20). And so like in Cana of Galilee ordinary water instantly became wine not by natural physic-chemical transformations, but as a result of miracle, so here a whore burnt by a sin, became a saint at once. And so a year after year, in fast, prayer, hot weather, desperate loneliness in a desert she fought with all evil accumulated in her soul. Because it's not enough to realize it, it's not enough to reject it by the effort of will: it is here, in our memory, our lust, our fragility, in that wasting disease which is the result of the evil. She had to fight all her life, but after all she won. She really led a life of asceticism, cleansed of wickedness, she was able to come into God's region, not the cathedral, not “somewhere” but the eternity. She can teach us a lot. She can teach us what we must realize some day: that kingdom region where we enter so easily, the Church, and simply the world itself created by God, has remained clean from evil, though it has submitted, enslaved itself to evil because of us. If we realized it some day and felt there was no place for us there, and in answer confessed, that is turned our back upon ourselves in horror, averted ourselves in unbending resolution, we could also follow her example.

This example of her image is offered to us as a completing moment of Lent this spring and life. A week ago we heard the teaching, the call of Saint John of the Ladder who made up the Ladder of Perfection, with the help of which we can overcome evil and come to the truth. And today we see the example of the one, who, from the very depth of evil, has reached the height of holiness and says to us the words of the Great Canon of Saint Andrew of Crete, “Oh, Soul, God can whiten and cleanse the lepers, don't despair, though you are a leper...”

Let her image be for us not only new inspiration, new hope, even new joy but a call, an appeal, because in vain do we give praise to the saints if we don't learn anything from them, don't try to imitate them.

Venerable Mary of Egypt devoted attention only to herself all her life. The Saint hermit heard only herself, but the words of the Apostle Paul which he said about Christ Saviour, could be quite applied to her: “for by His wounds you were healed”(1Peter 2, 24). She prayed only for herself but helps us to be saved. She thought only about herself but the memory of her supports us, weak and sinful, in our struggle with sin. She never called anybody to abstinence and chastity but her example of desperate struggle with immoral thoughts gives us, faint-hearted and skeptical, hope for victory. *Source: OCC*

## Announcements

• **My Beloved in Christ!** According to the memorandum of our Ukrainian Catholic Bishops in the USA, all public attendance of the Sunday and daily liturgical services has been temporarily canceled until further notice with the proper dispensation given. The bishops are asking us, the priests, to continue to celebrate them privately. As for the requests for the Holy Sacraments of Confession, Anointing of the Sick or with any questions and/or concerns feel free to call me at 301-421-1739 or e-mail me at alexanderd715@aol.com We certainly are praying during this difficult time. Below find the links for on-line or streaming services.

• **Blessed willows branches** will be available all day long next Sunday, April 5, 2020 after the Divine Liturgy on the church bench outside of St. Mary's church. Feel free to pick it up at convenient for you time.



• **A Big Thank you** is extended to Ivan Tkhoryk, Oleg Grynyk and Ron Bodnar who have recently installed the new floor in our beautiful church. Your dedication to our parish and an amazing job have made a huge difference to the church. May God bless you richly!

• **Sorokousty (praying for our deceased loved ones)** will be served as planned, every Saturday during the Lent at Holy Trinity Church in Silver Spring, MD. Please send a listing of the names you wish to be remembered.

• **Help your parish during COVID 19 - DONATE.** In addition to caring for your neighbor and taking care of yourself, one of the most practical ways to help the Church is to continue to do what you have always done: support our parish with your financial resources. Please, continue to contribute to your parish, even during the period you are unable to attend the Liturgy, with your gifts of alms during this Great Fast. Parishioners' weekly contributions are the main source of financial support for our parishes, and while some expenses may be a little lower during this time, parishes have many fixed costs that need to be attended to. You may send your donations PO Box 2735, Manassas, VA 20108. THANK YOU!

**Collection March 29 -**

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

***Liturgical Services Livestreaming Schedule  
in Philadelphia Archeparchy***

*Ukrainian Catholic Cathedral of the Immaculate Conception Philadelphia, Pa.*

Liturgy of the Presanctified Gifts will be livestreamed Friday, 6:30 PM

The Divine Liturgy (bi-lingual) will be livestreamed Sunday 10:30 AM

with Metropolitan-Archbishop Borys Gudziak. Click on Archieparchial Facebook page to watch: <https://www.facebook.com/archeparchyphilly/>

Click on Cathedral Facebook page to watch: <https://www.facebook.com/Philadelphia-Ukrainian-Catholic-Cathedral-of-the-Immaculate-Conception-139284692765626/>

*Ukrainian Catholic National Shrine of the Holy Family Washington, DC*

The Liturgy of the Presanctified Gifts will be livestreamed Wednesdays and Fridays 7:00 PM

Bi-lingual The Divine Liturgy will be livestreamed Sunday 10:00 AM Bi-lingual

Click on this link to watch: <https://www.facebook.com/holyfamilyshrine/>

*St. John the Baptist Ukrainian Catholic Church Newark, New Jersey*

Schedule of the livestreaming times of Liturgical services:

Monday - 6 PM The Way of the Cross (UKR);

Tuesday - 6 PM Moleben (UKR);

Wednesday - 6 PM Liturgy of the Pre-Sanctified Gifts (UKR);

Thursday - 6 PM Moleben (UKR);

Friday - 6 PM Liturgy of the Pre-Sanctified Gifts (UKR);

Sunday 8:30 AM Divine Liturgy (ENG) 10:00 AM Divine Liturgy (UKR).

Click on this Facebook link to watch:

[https://www.facebook.com/St.JohnUkrainianCatholicChurchNewarkNJ/?\\_tn\\_ =kCHR&eid=ARAHYMWGwOr73ciaK1nuQI8cH57KWRCHwMvM4eStU6ZrOWeLifgDXTBeFvLr8KQaW2vCeYKh8U6K1iwW&hc\\_ref=ARRYnoiyPdSEHBUqi04ezEqeJI0yFtTR4NomgAHwV4sTMpLggQ0RYmEGCBCU-cu7HHI&fref=nf](https://www.facebook.com/St.JohnUkrainianCatholicChurchNewarkNJ/?_tn_ =kCHR&eid=ARAHYMWGwOr73ciaK1nuQI8cH57KWRCHwMvM4eStU6ZrOWeLifgDXTBeFvLr8KQaW2vCeYKh8U6K1iwW&hc_ref=ARRYnoiyPdSEHBUqi04ezEqeJI0yFtTR4NomgAHwV4sTMpLggQ0RYmEGCBCU-cu7HHI&fref=nf)

*Assumption of Blessed Virgin Mary Ukrainian Catholic Church Perth Amboy, New Jersey*

The Divine Liturgy (Ukrainian/English) will be livestreamed Sunday at 9 AM at the following link: <https://www.facebook.com/ivan.turyk>

*St. John the Baptist Ukrainian Catholic Church Whippany, New Jersey*

The weekend Divine Liturgies will be broadcast live through the application Zoom on the internet. This is the YouTube link that shows how to install Zoom

[https://www.youtube.com/watch?v=vFhAEoCF7jq&feature=emb\\_rel\\_end](https://www.youtube.com/watch?v=vFhAEoCF7jq&feature=emb_rel_end)

After installation, you should click on the "join the meeting" link and the system will walk you through a quick installation on how to have it up and running:

<https://us04web.zoom.us/j/3432721570>

The Divine Liturgy in English will be broadcast at 5 PM on Saturdays and in Ukrainian/English at 10 AM on Sundays. for the time being.

*Ss. Peter and Paul Ukrainian Catholic Church Bridgeport, Pa.*

*The Divine Liturgy will be livestreamed Saturday at 6 PM and Sunday at 9 AM beginning every weekend until further notice.*

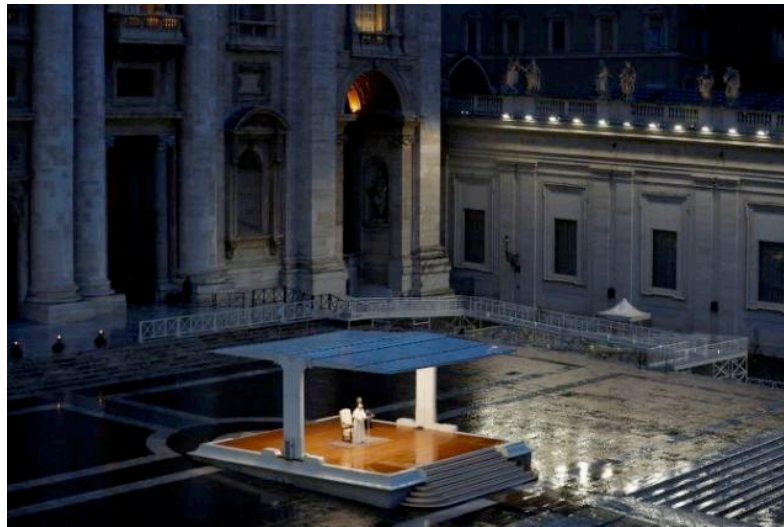
*There are two ways to watch.*

1. Click on the YouTube Link to begin watching <https://youtu.be/KCMD73t8F0g>

2. You can also click on this link to go to [Father Ron's YouTube Channel](#).

**Pope at Urbi et orbi: Full text in English of his meditation**  
**Pope Francis meditated on the calming of the storm from the Gospel of Mark**  
**during the prayer service over which he presided on the steps of St Peter's**  
**Basilica on Friday evening, March 27, 2020.**

Here is the full text.



“When evening had come” (Mk 4:35). The Gospel passage we have just heard begins like this. For weeks now it has been evening. Thick darkness has gathered over our squares, our streets and our cities; it has taken over our lives, filling everything with a deafening silence and a distressing

void, that stops everything as it passes by; we feel it in the air, we notice in people’s gestures, their glances give them away. We find ourselves afraid and lost. Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples, who spoke anxiously with one voice, saying “We are perishing” (v. 38), so we too have realized that we cannot go on thinking of ourselves, but only together can we do this.

It is easy to recognize ourselves in this story. What is harder to understand is Jesus’ attitude. While his disciples are quite naturally alarmed and desperate, he stands in the stern, in the part of the boat that sinks first. And what does he do? In spite of the tempest, he sleeps on soundly, trusting in the Father; this is the only time in the Gospels we see Jesus sleeping. When he wakes up, after calming the wind and the

waters, he turns to the disciples in a reproaching voice: “Why are you afraid? Have you no faith?” (v. 40).

Let us try to understand. In what does the lack of the disciples’ faith consist, as contrasted with Jesus’ trust? They had not stopped believing in him; in fact, they called on him. But we see how they call on him: “Teacher, do you not care if we perish?” (v. 38). Do you not care: they think that Jesus is not interested in them, does not care about them. One of the things that hurts us and our families most when we hear it said is: “Do you not care about me?” It is a phrase that wounds and unleashes storms in our hearts. It would have shaken Jesus too. Because he, more than anyone, cares about us. Indeed, once they have called on him, he saves his disciples from their discouragement.

The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities. The tempest lays bare all our prepackaged ideas and forgetfulness of what nourishes our people’s souls; all those attempts that anesthetize us with ways of thinking and acting that supposedly “save” us, but instead prove incapable of putting us in touch with our roots and keeping alive the memory of those who have gone before us. We deprive ourselves of the antibodies we need to confront adversity.

In this storm, the façade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters.

“Why are you afraid? Have you no faith?” Lord, your word this evening strikes us and regards us, all of us. In this world, that you love more than we do, we have gone ahead at breakneck speed, feeling powerful and able to do anything. Greedy for profit, we let ourselves get caught up in things, and lured away by haste. We did not stop at your reproach to us, we were not shaken awake by wars or injustice across the world, nor did we listen to the cry of the poor or of our ailing planet. We carried on regardless, thinking we would stay healthy in a world that was sick. Now that we are in a stormy sea, we implore you: “Wake up, Lord!”

“Why are you afraid? Have you no faith?” Lord, you are calling to us, calling us to faith. Which is not so much believing that you exist, but coming to you and trusting in you. This Lent your call reverberates urgently: “Be converted!”, “Return to me with all your heart” (Joel 2:12). You are calling on us to seize this time of trial as a time of choosing. It is not the time of your judgement, but of our judgement: a time to choose what matters and what passes away, a time to separate what is necessary from what is not. It is a time to get our lives back on track with regard to you, Lord, and to others. We can look to so many exemplary companions for the journey, who, even though fearful, have reacted by giving their lives. This is the force of the Spirit poured out and fashioned in courageous and generous self-denial. It is the life in the Spirit that can redeem, value and demonstrate how our lives are woven together and sustained by ordinary people – often forgotten people – who do not appear in newspaper and magazine headlines nor on the grand catwalks of the latest show, but who without any doubt are in these very days writing the decisive events of our time: doctors, nurses, supermarket employees, cleaners, caregivers, providers of transport, law and order forces, volunteers, priests, religious men and women and so very many others who have understood that no one reaches salvation by themselves. In the face of so much suffering, where the authentic development of our peoples is assessed, we experience the priestly prayer of Jesus: “That they may all be one” (Jn 17:21). How many people every day are exercising patience and offering hope, taking care to sow not panic but a shared responsibility. How many fathers, mothers, grandparents and teachers are showing our children, in small everyday gestures, how to face up to and navigate a crisis by adjusting their routines, lifting their gaze and fostering prayer. How many are praying, offering and interceding for the good of all. Prayer and quiet service: these are our victorious weapons.

“Why are you afraid? Have you no faith”? Faith begins when we realise we are in need of salvation. We are not self-sufficient; by ourselves we flounder: we need the Lord, like ancient navigators needed the stars. Let us invite Jesus into the boats of our lives. Let us hand over our fears to him so that he can conquer them. Like the disciples, we will experience that with him on board there will be no shipwreck. Because this is God’s strength: turning to the good everything that happens to us, even the bad things. He brings serenity into our storms, because with God life never dies.

The Lord asks us and, in the midst of our tempest, invites us to reawaken and put into practice that solidarity and hope capable of giving strength, support and meaning to these hours when everything seems to be floundering. The Lord awakens so as to reawaken and revive our Easter faith. We have an anchor: by his cross we have been saved. We have a rudder: by his cross we have been redeemed. We have a hope: by his cross we have been healed and embraced so that nothing and no one can separate us from his redeeming love. In the midst of isolation when we are suffering from a lack of tenderness and chances to meet up, and we experience the loss of so many things, let us once again listen to the proclamation that saves us: he is risen and is living by our side. The Lord asks us from his cross to rediscover the life that awaits us, to look towards those who look to us, to strengthen, recognize and foster the grace that lives within us. Let us not quench the wavering flame (cf. Is 42:3) that never falters, and let us allow hope to be rekindled.

Embracing his cross means finding the courage to embrace all the hardships of the present time, abandoning for a moment our eagerness for power and possessions in order to make room for the creativity that only the Spirit is capable of inspiring. It means finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity. By his cross we have been saved in order to embrace hope and let it strengthen and sustain all measures and all possible avenues for helping us protect ourselves and others. Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.

“Why are you afraid? Have you no faith”? Dear brothers and sisters, from this place that tells of Peter’s rock-solid faith, I would like this evening to entrust all of you to the Lord, through the intercession of Mary, Health of the People and Star of the stormy Sea. From this colonnade that embraces Rome and the whole world, may God’s blessing come down upon you as a consoling embrace. Lord, may you bless the world, give health to our bodies and comfort our hearts. You ask us not to be afraid. Yet our faith is weak and we are fearful. But you, Lord, will not leave us at the mercy of the storm. Tell us again: “Do not be afraid” (Mt 28:5). And we, together with Peter, “cast all our anxieties onto you, for you care about us” (cf. 1 Pet 5:7).