



Annunciation of the Blessed Virgin Mary
Ukrainian Catholic Church
(St. Mary's)
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Sunday & Holy Days Divine Liturgies:
as scheduled in the Bulletin

DIVINE LITURGY SCHEDULE

SEPTEMBER 06, 2020

Sunday September 06 14th Sunday after Pentecost

8:00AM – Confession. 8:30AM – Divine Liturgy For God's Blessings on Our Parishioners & in particular for +Leon Curtis Byrd from Martha & John Stine

Sunday September 13 Sunday before the Exaltation of the Holy Cross

8:00AM – Confession. 8:30AM – Divine Liturgy For God's Blessings on Our Parishioners & in particular for +Carmelo Alisuag from Martha & John Stine

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The 14th Sunday after Pentecost

This Sunday we hear our Lord's parable of a wedding. The parable is told as a word about the kingdom of heaven—the parable begins, “the kingdom of heaven is like...” (v2). This image Christ uses in the parable becomes one of the most prominent images for the kingdom of heaven in all of Scripture. The wedding of a Son

to His Bride. A beautiful image used extensively in the Church to illustrate the joining of Christ with His Holy Church, the Head with the Body, the Bride with the Bridegroom. “Behold the Bridegroom cometh in the middle of night,” we sing in Great Lent. We also have the parable of the wise and the foolish virgins waiting for the Bridegroom. St. Paul uses the image of marriage for our relationship with Christ and the kingdom on several occasions. This image is so ideal because it helps express to us the potential intimacy of man's relationship with His God. And even this simile of marriage is but a pale image of the reality of Christ's union with His people. In the wedding service, we quote the Scriptures, “and the two become one flesh.” This is the image given of the kingdom of heaven; we're to be joined to Christ even more fully than a Bride to her Bridegroom. So in the parable, the Father has prepared for His Son a wedding, and the Father sends out servants to invite people to attend this great occasion. He sends out servants with invitations not just one time, but three times, and He's even forced to send out the army to punish those who have mistreated some of those servants. To understand this

persistence we skip to the last verse of the parable—“for many are called, but few are chosen” (v. 14). The Father has made provision for the Church to be the Bride of Christ. And many are called to the wedding—the Orthodox Study Bible has a footnote that explains that the phrase “for many” is an Aramaic expression meaning “for all.” Our Orthodox understanding here is that the Church is established, and all mankind is called to be a part of the Body and Bride of God. God desires that “all men be saved and come to a knowledge of the truth” (1 Timothy 2:4). So the repeated sending out of servants to call guests to the wedding shows the Father’s desire to have His people with Him in the Heavenly Kingdom (the whole parable is told to demonstrate this). God loves us, and wants us for His own. So the King has sent out three waves of servants with invitations, and the responses are varied. The first group of servants are simply ignored, the invited are not willing to come. The second group of servants are mocked, and some of the invited just leave and go back to their business, and others take the servants and abuse them and even kill them. The final group is sent to a different audience—instead of a select few being invited to the wedding, these servants are sent on the highways to invite anyone they might see. And finally, the wedding hall is filled with guests. When the Fathers comment on these three groups of servants, they immediately see the stages of God’s dealing with mankind. The first group represents Moses and the law, who the Jews essentially ignore (since their lives aren’t transformed by God through the following of the law). The second group represents the prophets, also sent to the people of Israel. The prophets were beaten and abused and killed—the messengers sent from God to man were again not heeded. Finally Christ Himself is incarnate, and the third group is sent out—the Apostles are sent to share the Gospel of God’s salvation with all mankind (no longer only the Jews). We find ourselves, obviously, to be in the final group. But even among those who respond to the King with this final invitation, we end with a warning, as many of Christ’s parables do. “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness’” (vv. 11-13). The king has called everyone, but even then, to aend, there are expectations! The guests are expected to be properly aired. This one man had not worn his wedding garment. The Father’s tell us this lapse is so terrible because the Host/the King had provided the wedding garments for his guests to wear. He has no excuse for not be dressed and ready for the wedding. The wedding garment is our baptismal robe, and all that goes with it. The purity of our lives, having died to the old man and being clothed in the new man, being clothed in Christ. Once we say “yes” to Christ, there are expectations. If you love Me, Christ says, keep My commandments. We’re expected not to just continue doing whatever we want to do, but we’re expected to take up our Cross and follow Christ wherever He may lead us. If we just keep doing whatever we want, if we’re still the master in our lives, then we’ll be just like this man who arrived at the wedding but didn’t have his wedding garment. It would be a horrible thing to discover that the invitation was open to all (as it is), but that we had not prepared ourselves to be welcomed into the heavenly kingdom. *Rev. Matthew Jackson*

FOURTEENTH SUNDAY AFTER PENTECOST

Troparion and Kontakion:

Troparion (5): Let us the faithful acclaim and worship the Word, co-eternal with the Father and the Spirit, and born of the Virgin for our salvation. For He willed to be lifted up on the cross in the flesh, to suffer death and to raise the dead by His glorious resurrection.

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

Kontakion (5): You, my Savior, descended to Hades, and as the Almighty, You shattered its gates. With Yourself You, as Creator, raised the dead and shattered the sting of death, and delivered Adam from the curse, O Lover of Mankind. And so we cry out: Save us, O Lord.

Now and for ever and ever: Amen. Theotokion (5): Rejoice, O Impassable Door of the Lord! Rejoice, O Rampart and Protection of those who have recourse to you! Rejoice, O Tranquil Haven and Virgin, who gave birth in the flesh to your Maker and God! Fail not to intercede for those who sing and worship the Child you bore.

Prokimenon (5): You, O Lord, will guard us and will keep us from this generation, and for ever. **Verse:** Save me, O Lord, for there is no longer left a just man. **Prokimenon (5):** You, O Lord, will guard us and will keep us from this generation, and for ever.

Epistle: Reading of the Second Epistle of St. Paul to the Corinthians. (2Cor 1,21-24;2,1-4) Brethren: The one who gives us security with you in Christ and who anointed us is God; he has also put his seal upon us and given the Spirit in our hearts as a first installment. But I call upon God as witness, on my life, that it is to spare you that I have not yet gone to Corinth. Not that we lord it over your faith; rather, we work together for your joy, for you stand firm in the faith. For I decided not to come to you again in painful circumstances. For if I inflict pain upon you, then who is there to cheer me except the one pained by me? And I wrote as I did so that when I came I might not be pained by those in whom I should have rejoiced, confident about all of you that my joy is that of all of you. For out of much affliction and anguish of heart I wrote to you with many tears, not that you might be pained but that you might know the abundant love I have for you. **Alleluia Verses:** Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with

my mouth. **Alleluia, Alleluia, Alleluia.** Verse (5): For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. **Alleluia, Alleluia, Alleluia.** **Gospel:** (Mt 22,2-14) The Lord told this parable: “The kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, ‘Tell those invited: “Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast.”’ Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them. The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, ‘The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find.’ The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests. But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, ‘My friend, how is it that you came in here without a wedding garment?’ But he was reduced to silence. Then the king said to his attendants, ‘Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.’ Many are invited, but few are chosen.”

Communion Verse: Praise the Lord from the heavens; praise Him in the highest. Alleluia, Alleluia, Alleluia.



Collection: August 30 - \$555.00

We sincerely thank our parishioners who mail their donations when they're unable to come to Divine Liturgy. If you are financially able, please continue to support our church. You may mail your donations to: PO Box 2735, Manassas, VA 20108. THANK YOU!

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