



Annunciation of the Blessed Virgin Mary
Ukrainian Catholic Church
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Sunday & Holy Days Divine Liturgies:
as scheduled in the Bulletin

DIVINE LITURGY SCHEDULE

SEPTEMBER 20, 2020

Sunday September 20 Sunday after the Exaltation of the Holy Cross

8:00AM – Confession. 8:30AM – Divine Liturgy For God's Blessings on Our Parishioners & in particular for the intention of Grace Graf from Martha & John Stine

Sunday September 27 17th Sunday after Pentecost

8:00AM – Confession. 8:30AM – Divine Liturgy For God's Blessings on Our Parishioners & in particular for the intention of Janet Smith from Martha & John Stine

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The Sunday after the Exaltation of the Holy Cross



Today, we have heard the Gospel in the clearest terms. It is a call to live and to die; to be buried with Christ and to be born again in Him. This call is summed up in the image of the Cross.

"If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For

whoever would save his life will lose it; and whoever loses his life for my sake and the Gospel's will save it." (Mark 8:34-35)

The world of mankind is a fallen world. It is sick and dying: wounded by sin, and cut off from God, who is the source of life. For this reason, Christ says that we live amongst "an adulterous and sinful generation" (Mark 8:28). It is a world poisoned by illusions and delusions, ruled by the father of lies, the Devil.

The Gospel calls for us to die to this dying world. Christ teaches us to renounce vain desires and empty ambition. We put aside pride and greed, envy and anger. We seek instead to acquire humility and

patience, purity and self-control. "Put to death what is earthly in you," says Saint Paul in his Letter to the Colossians (3:5). We crucify in ourselves every deed and desire that is opposed to God. This is what it means to take up our cross. To follow Christ, to imitate His love and His mercy—this requires a struggle within ourselves, and with the forces of darkness around us. The Christian Faith is not an easy faith. If we lack a sense of daily struggle, we are missing something. Human nature wants to reduce the spiritual life to a simple formula, to rules and routines. For this reason, we heard Saint Paul today saying: "a man is not justified by deeds of the law, but through faith in Jesus Christ" (Galatians 2:16). "I died to the law," Saint Paul says, "so that I might live to God" (Galatians 2:19).

This, my brothers and sisters, is the Gospel: a call to die, and also to live a new life. That new life is one in which Christ Himself lives in us. His strength becomes our strength. His joy becomes our joy. His endless and encompassing love becomes our love. The more fully that we die to this world, the more fully Christ lives in us.

This is the lesson of the martyrs. Today we remember Saint Nikitas the Great-Martyr. He lived in the fourth century, among the tribes called the Goths. In a time of persecution, Saint Nikitas spoke up boldly on behalf of the Faith and his fellow Christians. For this, he suffered many tortures and finally, death by fire. He became like another Christ, giving up his life for God. For this, he received the crown of glory and a place with the Lord on high. He took up his cross fully, denied himself completely, and died to this world gladly. Now he lives and reigns with Christ forever in the Kingdom that has no end.

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me." If we live according to this world and its ways, we are already dying. If we live according to Christ, we enter an existence in which death is no longer an ending, but a beginning to a greater and higher life with God.

My dear spiritual children:

Make firm your commitment to die daily to this sinful world, and to live anew by following Christ and His commandments. Let His Holy Cross be your beacon, your guidepost, your spiritual weapon, and your ladder to heaven.

Archbishop Elpidophoros

SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS

First Antiphon:

My God, my God, hear me; why have You forsaken me? Far from my salvation are the words of my transgressions.

Through the prayers of the Mother of God, O Savior, save us.

O my God, I call by day and You do not hear; I call by night and I find no peace.

Through the prayers of the Mother of God, O Savior, save us.

Yet You, O God, are enthroned in the holy place, O Glory of Israel. Through the prayers of the Mother of God, O Savior, save us.

Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen. **Only Begotten Son...**

Third Antiphon:

Come, let us sing joyfully to the Lord; let us acclaim God, our Savior.

Troparion: Save Your people, O Lord, and bless Your inheritance; grant victory to Your Church over her enemies and protect Your people by Your cross.

Let us come before His face with praise, and acclaim Him in psalms.

Troparion: Save Your people, O Lord, and bless Your inheritance; grant victory to Your Church over her enemies and protect Your people by Your cross.

For God is the great Lord and the great king over all the earth. **Troparion:** Save Your people, O Lord, and bless Your inheritance; grant victory to Your Church over her enemies and protect Your people by Your cross.

Troparion (7): By Your cross You destroyed death; You opened Paradise to the thief; You changed the lamentation of the myrrh-bearers to joy, and charged the apostles to proclaim that You are risen, O Christ our God, offering great mercy to the world.

Troparion (1): Save Your people, O Lord, and bless Your inheritance; grant victory to Your Church over her enemies and protect Your people by Your cross.

Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen. Kontakion (4): Willingly raised upon the cross, O Christ our God, You bestowed Your mercies upon a new people bearing Your name. With Your power grant joy to Your church giving her victory over her enemies, with the invincible standard, Your weapon of peace, as an ally.

Instead of Holy God: To Your Cross, O Master we bow in veneration and we glorify Your holy resurrection. (3 times)

Glory be to the Father and to the Son, and to the Holy Spirit, now and for ever and ever. Amen. And we glorify Your holy resurrection. To Your Cross, O Master we bow in veneration and we glorify Your holy resurrection.

Prokimenon (7): Extol the Lord, our God, and worship at His footstool; holy is He! **Verse:** The Lord is King; the peoples tremble. **Prokimenon (7):** Extol the Lord, our God, and worship at His footstool; holy is He!

Epistle: Reading of the Epistle of St. Paul to the Galatians.

(Gal 2,16-20) Brethren: We know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law, no one will be justified. But if, in seeking to be justified in Christ, we ourselves are found to be sinners, is Christ then a minister of sin? Of course not! But if I am building up again those things that I tore down, then I show myself to be a transgressor. For through the law I died to the law, that I might live for God. I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.

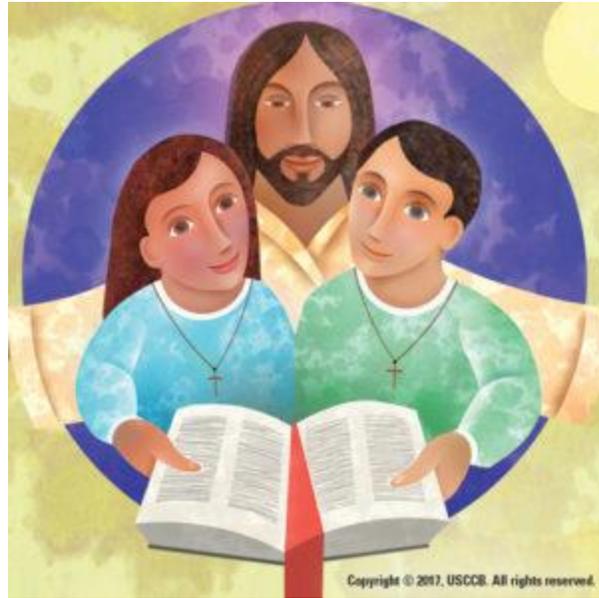
Alleluia Verses: Verse: Remember Your flock whom You have built long ago. Alleluia, Alleluia, Alleluia. Verse: God is our King from time past, the giver of help through all the land. Alleluia, Alleluia, Alleluia. **Gospel:** (Mk 8,34-38;9,1) At that time, Jesus summoned the crowd with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it. What profit is there for one to gain the whole world and forfeit his life? What could one give in exchange for his life? Whoever is ashamed of me and of my words in this faithless and sinful generation, the Son of Man will be ashamed of when he comes in his Father's glory with the holy angels." He also said to them, "Amen, I say to you, there are some standing here who will not taste death until they see that the kingdom of God has come in power."

Instead of It is truly right...

O my soul, extol the most precious Cross of the Lord.

Hirmos: You are a mystical garden, O Mother of God: without tilling you have brought forth Christ by Whom the lifegiving tree of the cross was planted on earth. Therefore, when we now adore Him raised upon the cross, we extol you.

Communion Verse: O Lord, let the light of Your countenance shine upon us. Alleluia, Alleluia, Alleluia.



CATECHETICAL SUNDAY

As Eastern Catholics, we are called and sent as missionary disciples of Jesus Christ who know and live our faith, and share the Good News in every nation. Every parish is meant to be not just a spiritual home for the faithful we have, but as an apostolic outpost – a missionary center – for the New Evangelization to all peoples wherever the vineyard of the Lord is planted. To be disciples of Christ means that we are first and foremost baptized and committed followers of Jesus the Way, the Truth and the Life within the communion of disciples known as the Church. It is to live the life in

the Spirit as communicated by the apostles to the earliest Christians after Pentecost by observing apostolic teaching, worship, fellowship and leadership (Acts 2:42). To be missionaries of Christ means that we are active participants in the apostolic call of the Church to make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, and teaching them all that Christ has commanded. Just as the call to faithful discipleship is not limited to the lay faithful, monastics and religious, so the call to faithful mission is not limited to the ordained clergy who serve in Christ's name. Every baptized and chrismated Eastern Catholic is called to be missionary disciples of Jesus Christ, living and spreading the Gospel for the sake of our own salvation and for that of the people and nations around us. To learn and grow as missionary disciples means that all of the People God should see themselves as part of the Church's effort towards a New Evangelization. This phrase, "new evangelization" is in reference to a renewed missionary impetus of the Holy Spirit that seeks to draw each of us who are baptized to a deeper, personal and joyful encounter with Jesus Christ that inspires a simpler, informed and attractive witness of faith to others, inviting them to explore more deeply the meaning and message of Jesus within the common life of the Church. Let's explore what each of these points mean.

It is a renewed missionary impetus of the Holy Spirit... No work of the Church can occur without the energizing grace of the Holy Spirit, who in every age calls the Church to a world which is transformed by Christ. The grace given to the Church is the grace of holiness – of theosis – and the grace of mission. This grace is renewed especially in the epiclesis of the Holy Spirit upon the Church and upon the Holy Gifts in the Divine Liturgy.

That seeks to draw each of us who are baptized... As baptized and chrismated Christians, we have been sealed with the grace of the Holy Spirit and made part of a

royal priesthood and holy nation – the Church. As such, the grace of Pentecost dwells within us forming us into a holy temple that is a light to the nations. This is our fundamental vocation in unity with the shepherds and servants of the Church.

To a deeper, personal and joyful encounter with Jesus Christ... This encounter with Christ happens first and foremost in the worship of the Church – the proclamation of the Holy Scriptures, the liturgical celebrations, sacred icons, sacramental mysteries, and gathering of the parish community. It also happens in times of personal prayer with the Lord, including the reading of the Holy Scriptures and the praying of the Jesus Prayer (“Lord Jesus Christ, Son of God have mercy on me a sinner!”) which should be practiced daily, as well as the common life of the family as the domestic church. During His earthly ministry, Jesus walked daily with His disciples, forming them by His words, deeds and presence. Every Christian should seek to develop such a personal and daily walk with Christ whom we encounter providentially in every circumstance and person in our life, leading us to a deeper growth in His likeness.

That inspires a simpler, informed and attractive witness of faith to others... If we read the New Testament, those who had a personal encounter with Jesus Christ or with those witnesses who knew Him, and then became believers, were changed by grace and became bold and joyful witnesses to others. The first witness was the example of their own life, which were filled with the grace of the Holy Spirit and growth in Christian virtue. The second witness was their presence in accompanying and serving those who were in need of the mercy of the Gospel (Corporal and Spiritual Works of Mercy). The third witness was through proclamation, sharing their faith in the message and person of Jesus Christ and the Church.

Inviting them to explore more deeply the meaning and message of Jesus within the life of the Church. This witness also includes an invitation to come and see the Lord and to consider returning to or joining the spiritual family of missionary disciples known as the Catholic Church. It is an invitation to be joined to the **Body of Christ**, to **receive the treasures of faith and salvation**, as well as **the gifts of the Holy Spirit** for growth in spiritual maturity and mission. In this regard, the Eastern Catholic Churches have much to offer through the beauty of her liturgical worship, faith and common life in our parishes.

Conclusion Eastern Catholics, as much as those of our Western Catholic brothers and sisters, are called to be witnesses to the Gospel in word and deed. They are called to be a light to the nations and to fulfill their vocation as missionary disciples of Jesus Christ. This initiative of the Holy Spirit with the New Evangelization must be responded to by every individual Eastern Catholic Christian and every parish community. Prayerfully consider and discern the way that the Lord is calling and sending you as His missionary disciple!



METROPOLITAN ARCHEPARCHY OF PHILADELPHIA

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No. 280/2020 O

TO: All priests and Deacons of the Philadelphia Archeparchy

FROM: Archbishop Borys Gudziak

DATE: May 8, 2020

RE: Guidelines for Opening Parish Churches and Resumption of Public Services on Sundays, Holy Day of Obligation and Weekdays

1. The church should be cleaned/sanitized before each service when the public may be present, especially those areas and surfaces that are commonly used and touched (bathrooms, railings, doors, backs of pews, etc.);
2. In order to observe social distancing for laity while in church, please consider 1/3 of total church capacity as the maximum number of persons that may be present at any given Divine Liturgy or service (the total seating capacity of the church divided by three);
3. Social distancing of 6 feet must be maintained:
 - A. While sitting or standing in the pews— between non-family members
 - B. While standing or moving in the aisles in line for Communion and returning to the pews;
4. Wearing masks is strongly recommended for laity. Priests are obliged to wear masks while distributing Holy Communion;
5. Please refrain from any personal physical contact among persons;
6. Veneration of icons, crosses, etc. should be done without touching or kissing them. The Holy Water fountains must be emptied. Small bottles with Holy Water may be made available for people to take home;
7. There should be no social gatherings after the services. People should leave the church promptly upon the completion of services;
8. Please remind parishioners that if they are not feeling well that they should stay at home;
9. Please remind parishioners that they are not bound by the Sunday obligation if they are ill, at high risk to contract the virus, or if for health reasons they are afraid to attend the services. Dispensation from Sunday Liturgy obligation remains valid until further notice;

10. When distributing Holy Communion with a golden spoon please instruct those who choose to receive to open their mouths wide, not touch the spoon, and not cough or sneeze upon it. The spoon must be sanitized immediately after each communicant by wiping it with a cloth soaked in pure alcohol. In the absence of a deacon or servers the tetrapod or other table can be used to place upon it the articles for disinfection.

11. Celebrations of weddings, baptisms and funerals are allowed if all precautions listed above are observed. N.B.: Water is considered to be safe since the virus spreads from person to person via air droplets;

12. Collection baskets are to be left in designated places so that parishioners may leave their offerings without passing around baskets. Once collected, please sanitize envelopes before opening them or leave the basket in a secure place for a few days;

13. Live streaming of Divine Liturgies and other services from your church is still highly recommended;

14. The schedule of parish church services may be changed as deemed necessary;

15. Please keep the church well ventilated by opening windows or by turning on air-conditioning;

16. Please consider other precautionary measures to ensure that our churches are safe and everyone's good health is maintained.

Hopefully, these guidelines will help you to resume liturgical life in our parishes. Please take opportunity to thank our wonderful faithful for their constant dedication to God, service to those in need, and continued material support of our Church and parishes.

Archbishop Borys and Bishop Andriy wish to thank you, Fathers and deacons, for your love of the Church and for all your efforts on behalf of the parishioners and the parishes entrusted to you. You have shown yourselves to be true and exemplary servants of God who work tirelessly for the good of the Church, His beautiful vineyard.