



**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**

**OCTOBER 18, 2020**

**Sunday October 18 20<sup>th</sup> Sunday after Pentecost**

10:00 AM – Divine Liturgy For God's Blessings on Our Parishioners & in particular in general intention for Joan Patchowsky & the family from Ann Woroniak

**Sunday October 25 21<sup>st</sup> Sunday after Pentecost**

8:00AM – Confession. 8:30AM – Divine Liturgy For God's Blessings on Our Parishioners & in particular for God's Blessing & the health of Ellen Bergkamp from Ann Woroniak

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**20<sup>th</sup> Sunday after Pentecost – the Parable of the Sower**

"Take heed then how you hear; for to him who has will more be given, and from him who has not, even what he thinks he has will be taken away." (Luke 8: 18) Saint Luke, like Saint Mark, connects this reading with the parable of the sower. It is this parable that provides an important key to understanding the difficult verse I am highlighting. The parable of the sower reveals God's love for all people. His word - and therefore his eternal Son - is not withheld or hidden from anyone. However, the universality of God's love is not always recognized. In part, this is so because of the way a key passage of the parable is

translated into English. We hear Jesus telling his disciples that they have been given to know the "secrets" of the kingdom of God. As for those outside the circle of disciples, the word of God remains intentionally veiled

in parables (cf. Luke 8:9ff). A more accurate translation of the Lord's response to his disciples would be that they have been given to know the "mysteries" of the kingdom of God. Unlike the term "secrets", mystery is charged with a dynamism that describes the interaction between God's word and the listener. Our Lord uses parables not to hide himself or to veil the saving power of his word. Our Lord uses parables to engage his audience and to challenge the audience to enter in dialog with him. Jesus uses the parable of the sower to show that God's love is not denied anyone. Through his incarnate Son and Word, God calls all to new and transfigured life. Through his incarnate Son and Word, God offers mercy and forgiveness to all who heed the call to repentance. Yet, the parable of the sower teaches the audience - teaches us - that the word of God must be cared for. Indeed, God is generous with the dissemination of his Word. But the recipient is responsible for its care and handling. The incarnate Word is given to both the Jew and the Gentile. But it is up to the Jew and Gentile to properly hear the Word and then to receive it and finally to enter its inexhaustible mystery. To us has been given to know the "mysteries" of the kingdom of God. The word we hear from the Gospel is the Word of God who takes upon himself the sin of the whole world (cf. John 1:29). The Word of God offers himself to us. His word calls us to draw near and to enter new and eternal life. This begins by entering the mystery of his death and resurrection through baptism. Yet, it is precisely at this juncture that we must heed how we hear. For unless the Word of God leads us to repentance and places us in the ascetical arena where mind and heart, soul and body turn from death to life we will not be able to enter the kingdom of God. Unless the mind and heart are opened and willing to change, the words of our Lord will not initiate us into a life of ceaseless renewal and ascent. Without a mind and heart struggling to repent, the Word himself, freely given to us will be taken away. And this will happen not because of God's desire but because we refused to cultivate and nurture the sown Word. The living Word of God speaks to us in our own language. How we hear God's Word determines how we relate to the one who has taken on the form of a servant for us and for our salvation. To hear the proclaimed word is to hear him. To receive his word is to receive him. Making his word our word changes us "into his likeness from one degree of glory to another..."(2Corinthians 3:18). The Word of God has now offered himself to us. He has spoken to us. Through mutual encouragement and exhortation may we hear his voice not allowing the noise of vain cares and ill will to distract us from entering the mysteries of the kingdom of God.

*by Father Robert M. Arida*

## 20TH SUNDAY AFTER PENTECOST

### Troparion and Kontakion:

**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 (5):** Let us praise in sacred hymns the celebrated Luke herald of the acts of the apostles, brightly shining author of the Good News of Christ, scribe of things unwritten which he wrote for Christ's Church. He is a physician for the feeble, healing nature's ailments and the maladies of souls and he prays unceasingly for all of us.

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

**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.

**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 (8):** Their utterance has gone forth into all the earth, and their words unto the ends of the world. **Verse:** The heavens tell the glory of God, and the firmament declares the work of His hand.

**Epistle: Reading of the Epistle of St. Paul to the Galatians.** (Gal 1,11-19) Brethren: I want you to know that the gospel preached by me is not of human origin. For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ. For you heard of my former way of life in Judaism, how I persecuted the church of God beyond measure and tried to destroy it, and progressed in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions. But when [God], who from my mother's womb had set me apart and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, rather, I went into Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to confer with Kephas and remained with him for fifteen days. But I did not see any other of the apostles, only James the brother of the Lord.

**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: The heavens shall confess Your wonders, O Lord, and Your truth in the church of the saints. Alleluia, Alleluia, Alleluia. Verse: God is glorified in the assembly of the saints. Alleluia, Alleluia, Alleluia.

**Gospel:** (Lk 8,5-15) The Lord told this parable: “A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. Some seed fell among thorns, and the thorns grew with it and choked it. And some seed fell on good soil, and when it grew, it produced fruit a hundredfold.” After saying this, he called out, “Whoever has ears to hear ought to hear.” Then his disciples asked him what the meaning of this parable might be. He answered, “Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that ‘they may look but not see, and hear but not understand.’ This is the meaning of the parable. The seed is the word of God. Those on the path are the ones who have heard, but the devil comes and takes away the word from their hearts that they may not believe and be saved. Those on rocky ground are the ones who, when they hear, receive the word with joy, but they have no root; they believe only for a time and fall away in time of trial. As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life, and they fail to produce mature fruit. But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance.”

**Communion Verse:** Praise the Lord from the heavens; praise Him in the highest. Their utterance has gone forth into all the earth, and their word unto the ends of the world. Alleluia, Alleluia, Alleluia.

## ANNOUNCEMENTS



### **Archbishop's Visit**

This Sunday, October 18, 2020 we are happy to welcome the Most Rev. Borys Gudziak, Metropolitan-Archbishop of the Ukrainian Archeparchy of Philadelphia, with a pastoral visit to our parish.

Your Grace, I and the parishioners of St. Mary's Ukrainian Catholic Church thank

God for this wonderful day, and we glorify His most Holy Name for granting you a safe trip to our church. Indeed, we are highly excited to welcome you in our midst—to pray with us and bless us, and most importantly, to celebrate the Holy Eucharist with us, which is the source and summit-of our life. Your Pastoral visit, this day, will ever remain in our grateful hearts. *Rev. Alexander Dumenko*

**Dear Parishioners and Friends!** We welcome you to our Sunday Liturgy with the indoor service. Please keep in mind that social distancing applies and wearing a mask during the celebration of Liturgy is mandatory to help stop the spread of coronavirus.

**Food Pantry** Many food banks need donations more than ever during the current COVID-19 crisis. Instead of holding food drives only at Thanksgiving and Christmas, we will be collecting food and non-perishable donations throughout the year and taking donations to a food bank once a month. The collection box will be in front of the confessional/cry room so that donations can be deposited as we enter the church. God bless you for your generosity. Most needed items at this time: Canned fruit, cereal, instant mashed potatoes Other wish list items: Beans, canned meats, canned pasta, canned vegetables, jelly, canned soup, macaroni and cheese, Hamburger Helper, Manwich, chili/stew, miscellaneous dressings, mixes, pasta and sauces, powdered milk, rice, cleaning products, personal care items.

**Catechetical materials** Dear Parishioners & Friends, please take the time to review the materials by using the link below, which includes catechetical materials for this Sunday, October 18. You will also find introductory God With Us Series online resources for teachers and parents for kindergarten through the eighth grades. Thank you for your dedication in sharing the faith and Good News of Jesus Christ with the youth of our parishes. May Our Lord, the Supreme Teacher, bestow His blessings upon you and your catechetical ministry.

<https://godwithusonline.org/reflections/the-twentieth-sunday-after-pentecost-ukrainian/>

**Collection: October 11, 2020 =**

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.

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