



**Annunciation of the Blessed Virgin Mary  
Ukrainian Catholic Church  
(St. Mary's)**

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**Reverend Alexander Dumenko — Pastor (301) – 421 – 1739**

**Sunday Divine Liturgies: 8:30 a.m.**

**Holy Days as scheduled in the Bulletin**

**DIVINE LITURGY SCHEDULE**

**NOVEMBER 08, 2020**

**Sunday November 08, 2020 23<sup>rd</sup> Sunday after Pentecost – Archangel Michael and All Angels**

8:00AM – Confession, 8:30AM – For God's Blessings on Our Parishioners & in particular

For the health of Alberto Piedra from Ann Woroniak

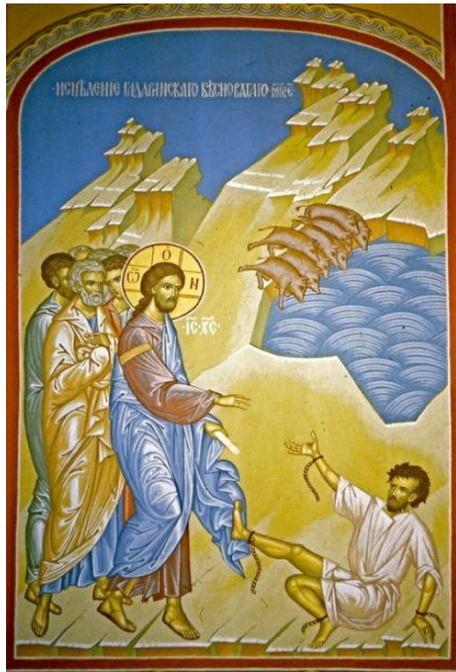
**Sunday, November 15, 2020 24<sup>th</sup> Sunday after Pentecost**

8:00AM – Confession, 8:30AM – For God's Blessings on Our Parishioners & in particular

For The health of Jude & Patricia Dougherty from Ann Woroniak

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**The 23<sup>rd</sup> Sunday after Pentecost**



One of the most challenging narratives in the Gospels is the healing of the Gadarene demoniac [Mark 5:1-20; Matthew 8:28-34; Luke 8:26-39]. This dramatic event, which reveals the power of Christ over the demons, will appear to the 21st century mind as either archaic or even primitive. We may listen with respect and sing “Glory to Thee, O Lord, glory to Thee!” upon the completion of the reading, but “wrapping our minds” around such a narrative may leave us baffled, if not shaking our heads. The spectacle of a man possessed by many demons, homeless and naked, living among the tombs, chained so as to contain his self-destructive behavior, is not exactly a sight that we encounter with any regularity, to state the obvious. (Although we should acknowledge that behind the walls of certain institutions, we could witness to this day some horrible scenes of irrational and frightening behavior from profoundly troubled and suffering human beings). Add to this a herd of swine blindly rushing over a steep bank and into a lake to be drowned, and we must further

recognize the strangeness of this event. This is altogether not a part of our world!

Yet, there is no reason to doubt the veracity of the narrated event, which does appear in three of the Gospels, though with different emphases and details—in fact there are two demoniacs in Saint Matthew's telling of the story! It is always instructive to compare the written account of a particular event or body of teaching when found in more than one Gospel. This will cure us of the illusion of a wooden literalism as we will discover how the four evangelists will present their gathered material from the ministry of Jesus in somewhat different forms. As to the Gadarene demoniac, here was an event within the ministry of Christ that must have left a very strong impression upon the early Church as it was shaping its oral traditions into written traditions that would eventually come together in the canonical Gospels. This event was a powerful confirmation of the Lord's encounter

and conflict with, and victory over, the “evil one.” The final and ultimate consequence of that victory will be revealed in the Cross and Resurrection.

Whatever our immediate reaction to this passage, I believe that we can recognize behind the dramatic details the disintegration of a human personality under the influence of the evil one, and the reintegration of the same man’s personhood when healed by Christ. Here was a man that was losing his identity to a process that was undermining the integrity of his humanity and leading to physical harm and psychic fragmentation. I am not in the process of offering a psychological analysis of the Gadarene demoniac because I am ill-equipped to do so and I do not believe that we can “reduce” his horrible condition to psychological analysis. We are dealing with the mysterious presence of personified evil and the horrific effects of that demonic presence which we accept as an essential element of the authentic Gospel Tradition. The final detail that indicates this possessed man’s loss of personhood is revealed in the dialogue between himself and Jesus.

“Jesus then asked him, ‘What is your name?’ And he said, ‘Legion,’ for many demons had entered him” [8:30].

To be named in the Bible is to receive a definite and irreducible identity as a person. It is to be “someone” created in the “image and likeness of God.” It is the role of the evil one to be a force of disintegration. The “legion” inhabiting the man reveals the loss of his uniqueness and the fragmentation of his personality. Such a distorted personality can no longer have a “home,” which is indicative of our relational capacity as human beings, as it is indicative of stability and a “groundedness” in everyday reality. The poor man is driven into the desert, biblically the abode of demons. Once again, we may stress the dramatic quality of this presentation of a person driven to such a state, but would we argue against this very presentation as false when we think of the level of distortion that accompanies any form of an “alliance” with evil—whether “voluntary or involuntary?” Does anyone remain whole and well-balanced under the influence of evil? Or do we rather not experience or witness a drift toward the “abyss”?

Then we hear a splendid description of the man when he is healed by Christ! For we hear the following once the demons left him and entered into the herd of swine and self-destructed (the ultimate end of all personal manifestations of evil?).

“Then the people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid” [8:35].

“Sitting at the feet of Jesus, clothed and in his right mind.” This is clearly one of the most beautiful descriptions of a Christian who remains as a true disciple of the Master. This is the baptized person who is clothed in a “garment of salvation” and who is reoriented toward Christ, the “Sun of Righteousness.” The image here is of total reintegration, of the establishment of a relationship with Christ that restores integrity and wholeness to human life. It is also an image of peacefulness and contentment. Our goal in life is to “get our mind right,” which describes repentance or that “change of mind” that heals all internal divisions of the mind and heart as it restores our relationship with others. Jesus commands the man “to return to your home, and declare how much God has done for you” [8:39]. We, too, have been freed from the evil one “and all his angels and all his pride” in baptism. In our own way, perhaps we too can also proclaim just how much Jesus has done for us [cf. 8:39].

**TWENTY-THIRD SUNDAY AFTER PENTECOST ST. MICHAEL THE  
ARCHANGEL AND ALL THE HEAVENLY ANGELS**

**Troparion and Kontakion:**

**Troparion (6):** Angelic powers were upon Your tomb and the guards became like dead men; Mary stood before Your tomb seeking Your most pure body. You captured Hades without being overcome by it. You met the Virgin and granted life. O Lord risen from the dead, glory be to You!

**Troparion (4):** O Leaders of the heavenly armies, although we are always unworthy we beseech you that with your prayers you may encircle us with protection of the wings of your angelic glory. Watch over us as we bow low and earnestly cry out to you: Deliver us from trouble, O Princes of the heavenly armies.

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

**Kontakion (2):**

O Leaders of the armies of God, and servants to the Divine Glory, guardians of men and leaders of the angels, intercede for us in all our needs, and obtain for us abundant mercy; for you are the leaders of the heavenly hosts.

**Now and for ever and ever: Amen. Kontakion (6):** With His life-giving hand, Christ our God, the Giver of life, raised all the dead from the murky abyss and bestowed resurrection upon humanity. He is for all, the Savior, the Resurrection and the Life, and the God of all.

**Prokimenon (6):** Save, Your people, O Lord, and bless Your inheritance.

**Verse:** Unto You I will cry, O Lord, my God, lest You turn from me in silence.

**Prokimenon (4):** You made the winds Your messengers, and flaming fire Your ministers. **Verse:** Bless the Lord, O my soul! Lord God, how great You are!

**Epistle: Reading of the Epistle of St. Paul to the Ephesians.** (Eph 2,4-10) Brethren: God who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ (by grace you have been saved), raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from

works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them. Alleluia Verses: Verse (6): He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven. Alleluia, Alleluia, Alleluia. Verse (6): He says to the Lord: You are my protector and my refuge, my God; in Whom I hope. **Alleluia, Alleluia, Alleluia.** Verse: Praise the Lord, all His angels, praise Him, all His hosts. **Alleluia, Alleluia, Alleluia.** Verse: He commanded and they were made; He established them forever. **Alleluia, Alleluia, Alleluia.**

**Gospel** (Lk 8,26-39) At that time, Jesus came to the territory of the Gerasenes, which is opposite Galilee. When he came ashore a man from the town who was possessed by demons met him. For a long time he had not worn clothes; he did not live in a house, but lived among the tombs. When he saw Jesus, he cried out and fell down before him; in a loud voice he shouted, "What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!" For he had ordered the unclean spirit to come out of the man. (It had taken hold of him many times, and he used to be bound with chains and shackles as a restraint, but he would break his bonds and be driven by the demon into deserted places.) Then Jesus asked him, "What is your name?" He replied, "Legion," because many demons had entered him. And they pleaded with him not to order them to depart to the abyss. A herd of many swine was feeding there on the hillside, and they pleaded with him to allow them to enter those swine; and he let them. The demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran away and reported the incident in the town and throughout the countryside. People came out to see what had happened and, when they approached Jesus, they discovered the man from whom the demons had come out sitting at his feet. He was clothed and in his right mind, and they were seized with fear. Those who witnessed it told them how the possessed man had been saved. The entire population of the region of the Gerasenes asked Jesus to leave them because they were seized with great fear. So he got into a boat and returned. The man from whom the demons had come out begged to remain with him, but he sent him away, saying, "Return home and recount what God has done for you." The man went off and proclaimed throughout the whole town what Jesus had done for him.

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

**ANNOUNCEMENTS**

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 the 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, manwhich, chili/stew, miscellaneous dressings, mixes, pasta and sauces, powdered milk, rice, cleaning products, and personal care items.

**We sincerely thank** our parishioners who mail their donations when they are 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

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**YOUR OFFERINGS**

**Collection: – 10/25- 11/01-**

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