



**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 07, 2021

Sunday, March 07, 2021 3rd Sunday of Great Fast -Holy Cross

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

For the health of +Roxolana Armstrong from Ann Woroniak

Sorokousty Service (Commemoration of all the faithful departed)

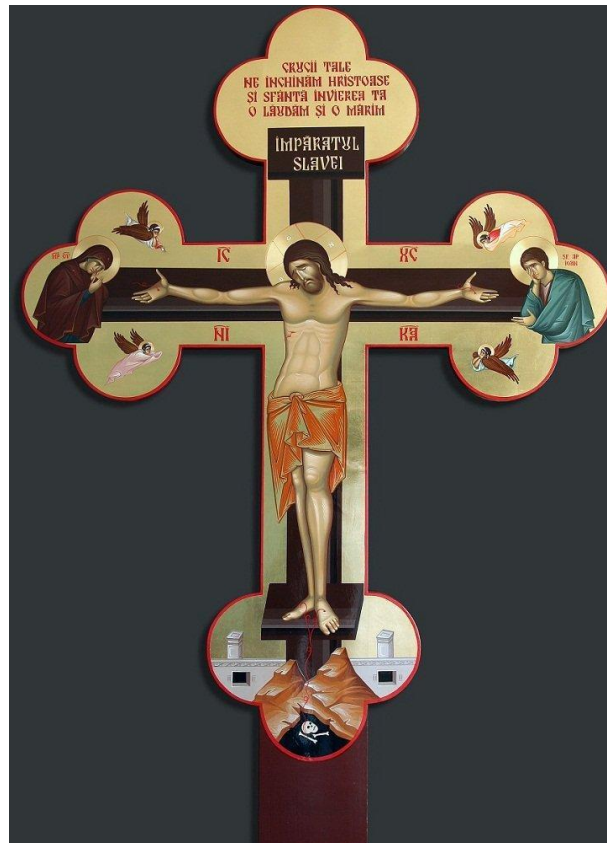
Sunday, March 14, 2021 4th Sunday of Great Fast

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

For God's Blessing & the health of Jude & Patricia Dougherty from Ann Woroniak

Sorokousty Service (Commemoration of all the faithful departed)

+++++



3rd Sunday of Lent- Veneration of the Holy Cross

The third Sunday of Lent is called "The Veneration of the Cross." At the Vigil of that day, after the Great Doxology, the Cross is brought in a solemn procession to the center of the church and remains there for the entire week-- with a special rite of veneration following each service. It is noteworthy that the theme of the Cross which dominates the hymnology of that Sunday is developed in terms not of suffering but of victory and joy. More than that, the theme-songs (hirmoi) of the Sunday Canon are taken from the Paschal Service-- "The Day of the Resurrection"-- and the Canon is a

paraphrase of the Easter Canon. The meaning of all this is clear. We are in Mid-Lent. One the one hand, the physical and spiritual effort, if it is serious and consistent, begins to be felt, its burden becomes more

burdensome, our fatigue more evident. We need help and encouragement. On the other hand, having endured this fatigue, having climbed the mountain up to this point, we begin to see the end of our pilgrimage, and the rays of Easter grow in their intensity. Lent is our self-crucifixion, our experience, limited as it is, of Christ's commandment heard in the Gospel lesson of that Sunday: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). But we cannot take up our cross and follow Christ unless we have His Cross which He took up in order to save us. It is His Cross, not ours, that saves us. It is His Cross that gives not only meaning but also power to others. This is explained to us in the synaxarion of the Sunday of the Cross: On this Sunday, the third Sunday of Lent, we celebrate the veneration of the honorable and Life-Giving Cross, and for this reason: inasmuch as in the forty days of fasting we in a way crucify ourselves.... and become bitter and despondent and failing, the Life-Giving Cross is presented to us for refreshment and assurance, for remembrance of our Lord's Passion, and for comfort.... We are like those following a long and cruel path, who become tired, see a beautiful tree with many leaves, sit in its shadow and rest for a while and then, as if rejuvenated, continue their journey; likewise today, in the time of fasting and difficult journey and effort, the Life-Giving Cross was planted in our midst by the holy fathers to give us rest and refreshment, to make us light and courageous for the remaining task.... Or, to give another example: when a king is coming, at first his banner and symbols appear, then he himself comes glad and rejoicing about his victory and filling with joy those under him; likewise, our Lord Jesus Christ, who is about to show us His victory over death, and appear to us in the glory of the Resurrection Day, is sending us in advance His scepter, the royal symbol-- the Life-Giving Cross-- and it fills us with joy and makes us ready to meet, inasmuch as it is possible for us, the King Himself, and to render glory to His victory.... All this in the midst of Lent which is like a bitter source because of its tears, because also of its efforts and despondency.... but Christ comforts us who are as it were in a desert until he shall lead us up to the spiritual Jerusalem by His Resurrection.... for the Cross is called the Tree of Life, it is the tree that was planted in Paradise, and for this reason our fathers have planted it in the midst of Holy Lent, remembering both Adams bliss and how he was deprived of it, remembering also that partaking of this Tree we no longer die but are kept alive.... Thus, refreshed and reassured, we begin the second part of Lent... *by Alexander Schmemmann*

THIRD SUNDAY OF GREAT LENT

Troparion and Kontakion:

Troparion (7): By Your cross You destroyed death; You opened Paradise to the thief; You changed the lamentation of the myrrhbearers 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 (7): No longer does the flaming sword guard the gates of Eden; for on them one finds the most glorious seal, the tree of the Cross. By it the sorrow of death and the victory of the Abyss have been conquered. For You, O my Savior, stood and called out to those in the Abyss: Enter again into paradise.

Instead of Holy God: We bow to Your Cross, O Lord, and we praise Your holy resurrection. (3) Glory be to the Father and to the Son, and to the Holy Spirit, now and for ever and ever. Amen. We praise Your holy resurrection. We bow to Your Cross, O Lord, and we praise Your holy resurrection. **Prokimenon (6):** Save Your people, O Lord, and bless Your inheritance. **Verse:** To You, O Lord, I call; my God be not deaf to me. **Prokimenon (6):** Save Your people, O Lord, and bless Your inheritance.

Epistle: Reading of the Epistle of St. Paul to the Hebrews (Heb 4,14-16;5,1-6) Brethren: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weakness, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help. Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins. He is able to deal patiently with the ignorant and erring, for he himself is beset by weakness and so, for this reason must make sin offerings for himself as well as for the people. No one takes this honor upon himself but only when called by God, just as Aaron

was. In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: "You are my son; this day I have begotten you"; just as he says in another place: "You are a priest forever according to the order of Melchizedek."

Alleluia Verses: Verse: Remember Your flock whom You built up 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."

It is truly right... (Or the Hirmos of the Feast): In you, O Woman Full of Grace, the angelic choirs and the human race - all creation - rejoices. O Sanctified Temple, Mystical Paradise, and Glory of Virgins! He, Who is our God from before all ages took flesh from you and became a child. He made your womb a throne, and greater than the heavens. In you, O Woman Full of Grace, all creation rejoices. All praise be to you!

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

+++++

The Lenten Prayer of Saint Ephrem the Syrian.

In the Eastern Catholic Church, this prayer is added to church services during the Lenten season. Add it to your daily prayers!



- Lord and Master of my life, keep from me the spirit of indifference and discouragement, lust of power and idle chatter. (Prostration)
- Instead, grant to me, Your servant, the spirit of wholeness of being, humble-mindedness, patience, and love. (Prostration)

- Yes, O Lord and King, grant me the grace to be aware of my sins and not to judge my brothers and sisters; for You are blessed now and ever and forever. Amen. (Prostration)

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.

Sorokousty Memorial Services During Great Lent there are special services held for the deceased members of a parish. These requiem services, known as “Sorokousty”, involve the reading of the individual names of deceased family members of parishioners. Sorokousty are celebrated on Sundays during Great Lent. Thank you!

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

YOUR OFFERINGS Collection February 28, 2021 -

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