



**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

APRIL 04, 2021

Sunday, April 04, 2021 RESURRECTION OF OUR LORD - EASTER

8:00AM - NADHROBNE. PROCESSION. RESURRECTION MATINS.

DIVINE LITURGY - BLESSING OF EASTER BASKETS.

Saturday, April 10, 2021 Thomas Sunday

03:00PM – For God’s Blessings on Our Parishioners & in particular

For special intention of Diane Smith from Martha & John Stine

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The Resurrection of Our Lord - Easter Sunday

Enjoy ye all the feast of faith; receive ye all the riches of loving-kindness.

(Sermon of Saint John Chrysostom, read at Paschal Matins)

The resurrection of Jesus Christ from the dead is the center of the Christian faith. Saint Paul says that if Christ is not raised from the dead, then our preaching and faith are in vain (I Cor. 15:14). Indeed, without the resurrection there would be no Christian preaching or faith. The disciples of Christ would have remained the broken and hopeless band which the Gospel of John describes as being in hiding behind locked doors for fear of the Jews. They went nowhere and preached nothing until they met the risen Christ, the doors being shut (John 20: 19). Then they touched the wounds of the nails and the spear; they ate and drank with Him. The resurrection became the basis of everything they said and did (Acts 2-4): “. . . for a spirit has not flesh and bones as you see that I have” (Luke 24:39).

The resurrection reveals Jesus of Nazareth as not only the expected Messiah of Israel, but as the King and Lord of a new Jerusalem: a new heaven and a new earth. Then I saw a new heaven and a new earth. . . the holy city, new Jerusalem. And I heard a great voice from the throne saying “Behold, the dwelling place of God is with men. He will dwell with them, and they shall be his people. . . He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away (Rev. 21:1-4). In His death and resurrection, Christ defeats the last enemy, death, and thereby fulfills the mandate of His Father to subject all things under His feet (1 Cor. 15:24-26). Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing (Rev. 5: 12)

THE FEAST OF FEASTS The Christian faith is celebrated in the liturgy of the Church. True celebration is always a living participation. It is not a mere attendance at services. It is communion in the power of the event being celebrated. It is God’s free gift of joy given to spiritual men as a reward for their self-denial. It is the fulfillment of spiritual and physical effort and preparation. The resurrection of Christ, being the center of the Christian faith, is the basis of the Church’s liturgical life and the true model for all celebration. This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore (Irmos 8, Paschal Canon).

PREPARATION Twelve weeks of preparation precede the “feast of feasts.” A long journey which includes five pre-lenten Sundays, six weeks of Great Lent and finally Holy Week is made. The journey moves from the self-willed exile of the prodigal son to the grace-filled entrance into the new Jerusalem, coming down as a bride beautifully adorned for her husband (Rev. 21:2) Repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study are the means by which this long journey is made.

Focusing on the veneration of the Cross at its midpoint, the lenten voyage itself reveals that the joy of the resurrection is achieved only through the Cross.

“Through the cross joy has come into all the world,” we sing in one paschal hymn. And in the paschal troparion, we repeat again and again that Christ has trampled down death—by death! Saint Paul writes that the name of Jesus is exalted above every name because He first emptied Himself, taking on the lowly form of a servant and being obedient even to death on the Cross (Phil. 2:5-11). The road to the celebration of the resurrection is the self-emptying crucifixion of Lent. Pascha is the passover from death to life.

Yesterday I was buried with Thee, O Christ. Today I arise with Thee in Thy resurrection. Yesterday I was crucified with Thee:

Glorify me with Thee, O Savior, in Thy kingdom (Ode 3, Paschal Canon).

THE PROCESSION The divine services of the night of Pascha commence near midnight of Holy Saturday. At the Ninth Ode of the Canon of Nocturn, the priest, already vested in his brightest robes, removes the Holy Shroud from the tomb and carries it to the altar table, where it remains until the leave-taking of Pascha. The faithful stand in darkness. Then, one by one, they light their candles from the candle held by the priest and form a great procession out of the church. Choir, servers, priest and people, led by the bearers of the cross, banners, icons and

Gospel book, circle the church. The bells are rung incessantly and the angelic hymn of the resurrection is chanted. The procession comes to a stop before the principal doors of the church. Before the closed doors the priest and the people sing the troparion of Pascha, "Christ is risen from the dead...", many times. Even before entering the church the priest and people exchange the paschal greeting: "Christ is risen! Indeed He is risen!" This segment of the paschal services is extremely important. It preserves in the experience of the Church the primitive accounts of the resurrection of Christ as recorded in the Gospels. The angel rolled away the stone from the tomb not to let a biologically revived but physically entrapped Christ walk out, but to reveal that "He is not here; for He has risen, as He said" (Matt. 28:6). In the paschal canon we sing: Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin's womb remained unharmed; and Thou has opened for us the gates of paradise (Ode 6). Finally, the procession of light and song in the darkness of night, and the thunderous proclamation that, indeed, Christ is risen, fulfill the words of the Evangelist John: "The light shines in darkness, and the darkness has not overcome it" (John 1:5). The doors are opened and the faithful re-enter. The church is bathed in light and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb: Bearing life and more fruitful than paradise Brighter than any royal chamber, Thy tomb, O Christ, is the fountain of our resurrection (Paschal Hours). MATINS Matins commences immediately. The risen Christ is glorified in the singing of the beautiful canon of Saint John of Damascus. The paschal greeting is repeatedly exchanged. Near the end of Matins the paschal verses are sung. They relate the entire narrative of the Lord's resurrection. They conclude with the words calling us to actualize among each other the forgiveness freely given to all by God: This is the day of resurrection. Let us be illumined by the feast. Let us embrace each other. Let us call "brothers" even those who hate us, And forgive all by the resurrection. . .

THE DIVINE LITURGY The altar table is fully laden with the divine food: the Body and Blood of the risen and glorified Christ. No one is to go away hungry. The service books are very specific in saying that only he who partakes of the Body and Blood of Christ eats the true Pascha. The Divine Liturgy, therefore, normally follows immediately after paschal Matins. Foods from which the faithful have been asked to abstain during the Lenten journey are blessed and eaten only after the Divine Liturgy.

THE DAY WITHOUT EVENING Pascha is the inauguration of a new age. It reveals the mystery of the eighth day. It is our taste, in this age, of the new and unending day of the Kingdom of God. Something of this new and unending day is conveyed to us in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day. Together they comprise the symbol of the new time in which the Church lives and toward which she ever draws the faithful, from one degree of glory to another. O Christ, great and most holy Pascha. O Wisdom, Word and Power of God, grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom (Ninth Ode, Paschal Canon). *Source:OCA.org*

THE RESURRECTION OF OUR LORD JESUS CHRIST

Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

Third Antiphon: Let God arise and let His enemies be scattered, and let those who hate Him flee from before His face.

Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

As smoke vanishes, so let them vanish, as wax melts before a fire. Christ is risen from the dead!

By death He conquered Death, and to those in the graves He granted life.

So let the wicked perish at the presence of God, and let the righteous ones rejoice.

Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

This is the day that the Lord has made; let us exult and rejoice in it. Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

Entrance Hymn: In your choirs bless God; bless the Lord, you of Israel's wellspring.

Troparion and Kontakion: Troparion (5): Christ is risen from the dead! By death He conquered Death; and to those in the graves He granted life.

Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen. Kontakion (8): Although You descended into the grave, O Immortal One, You destroyed the power of Death. You arose again as a victor, O Christ God. You announced to the women bearing ointment: Rejoice! You gave peace to Your apostles and resurrection to the fallen.

Instead of Holy God: All you who have been baptized into Christ have put on Christ. Alleluia. All you who have been baptized into Christ have put on Christ. Alleluia. All you who have been baptized into Christ have put on Christ. Alleluia. Glory be to the Father and to the Son, and to the Holy Spirit, now and for ever and ever. Amen. Have put on Christ. Alleluia. All you who have been baptized into Christ have put on Christ. Alleluia.

Prokimenon (8): This is the day the Lord has made; let us exult and rejoice in it.

Verse: Give thanks to the Lord for He is good; for His love endures forever.

Prokimenon (8): This is the day the Lord has made; let us exult and rejoice in it.

Epistle: Reading of the Acts of the Holy Apostles. (Acts 1,1-8) In the first book, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for "the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit."

When they had gathered together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He answered them, "It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you. and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth."

Alleluia Verses: Verse: You will arise and have mercy on Zion. Alleluia, Alleluia, Alleluia. Verse: The Lord looked down from heaven to the earth. Alleluia, Alleluia, Alleluia.

Gospel: (Jn 1,1-17) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name; Who were born not by natural generation nor by human choice nor by a man's decision but of God. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" From his fullness we have all received grace in place of grace. For while the law was given through Moses, grace and truth came through Jesus Christ.

Instead of It is truly right... (Or the Hirmos of the Feast): The angel exclaimed to her, full of grace: Rejoice, O pure Virgin, again I say: Rejoice! Your Son is risen from the grave on the third day and has raised the dead. Let all nations rejoice. Shine in splendor, O new Jerusalem! For the glory of the Lord is risen upon you. Sing with joy and rejoice, O Zion, sing. And you, pure Mother of God, rejoice in the resurrection of your Son.

Communion Verse: Receive the Body of Christ. Drink the Source of immortality. Alleluia, Alleluia, Alleluia.

Instead of Blessed is He Who Comes: Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

Instead of We have seen the true light: Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

Instead of May our mouths be filled: Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life. **(3)**

Instead of Blessed be the name of the Lord: Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life. **(3)**

Glory and Now: Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing

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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.

LITURGICAL NOTES ABOUT THE PASCHAL SEASON This period of great festivity and joy finds its liturgical expression in the following manner: ❖ We greet each other with the Paschal salutation, “Christ is risen! Indeed He is risen!” for 40 days, until Ascension Day. ❖ We do not kneel or make prostrations either at church services or in our homes until the “Kneeling Prayers” at Pentecost. ❖ The Paschal Troparion, “Christ is risen from the dead” is sung or said at the beginning or end of all prayers until the Leave-taking of Pascha on the Eve of Ascension. ❖ The prayer, “O Heavenly King” is omitted until Pentecost, being replaced with the Troparion of Pascha and then Ascension.

THANKS. Sincere and many thanks to everyone who contributed to beautifying the church for this Holy Week and Pascha! Also, thank you to those who contributed to the services; the readers, singers, altar servers, ladies who baked paskas, changed linens, cleaned the church in preparation of Pascha and our men who cleaned around the church. Thank you also to all parishioners for your contributions to our church. Your labors, time, and offerings did not go unnoticed but instead are greatly appreciated! May the Risen Lord bless you!

IMPORTANT! Please note that for the weekends of Sunday, April 11, and Sunday, April 18, the Sunday Divine Liturgy will be celebrated on Saturday at 3:00 PM instead of 8:30 AM on Sunday. Thank you for your understanding, and may God bless you!

Support your Church In addition to caring for your neighbor and taking care of yourself, one of the most practical ways to help the Church is to continue to do what you have always done: support our parish with your financial resources. Please, continue to contribute to your parish, even during the period you are unable to attend the Liturgy, with your gifts of alms during this Great Fast. Parishioners’ weekly contributions are the main source of financial support for our parish, and while some expenses may be a little lower during this time, parishes have many fixed costs that need to be attended to. You may send your donations to PO Box 2735, Manassas VA 20108

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YOUR OFFERINGS Collection March 28, 2021 -

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

Easter Flower Donations

Janet Goldman in Memory of Steve and Mary Duke

Frank and Margaret McDonough in Memory of:

John and Elizabeth Vayda

Thomas Vayda

Elizabeth Johnson

Edward McDonough

John and Anna Hertnick

Christine Nowicki in Memory of:

Dymtro and Mary Berezuk

William and Helen Berezuk

Melissa Berezuk

Walter and Marie Nowicki

Peter and Anna Hutnik

Philip De Paolo



The Tradition Continues.

'Twas the day before Easter and all through the house,
The Hrutka was hanging, even tempting the mouse.
The beets were boiling and I was grating with care
Because the horseradish aroma was filling the air.
The paska was sticky, it was a big lump of dough I kneaded to plump it so it would grow.
Raisins were added, then into the pan
Where inside the oven it began to brown and expand.
With baba in the kitchen and dido taking a nap I began cracking walnuts, leaving the shells in my lap.
Opened jars of lekvar were soon everywhere,
Filling rolls of kolachi were all I could bear.
Two dozen boiled eggs were waiting to cool
For coloring in pastel yellow, pink, green and blue.
Softening for the mold was a pound of sweet butter
How I prayed that my counter would be free from this clutter.
The salt shaker was cleaned and filled to the top
Leaving only the meat before I could stop.
Smoked kielbasa and bacon and brown-sugared ham
Why couldn't they just bless cans of ready-to-eat Spam?
Finally on Sunday with filled baskets in hand
And while singing "Christos Voskrese" the congregation did stand.
With candles and incense and blessings for us all
We bidden each a Happy Easter and left the church hall.
At home the family gathered to begin the holy meal
But shortly thereafter I wondered if it was all real.
Within an hour of eating everything that they were able
My family was too full to clear the dishes from the table.
Happy Easter to All! Christos Voskrese! Voistinnu Voskres!

