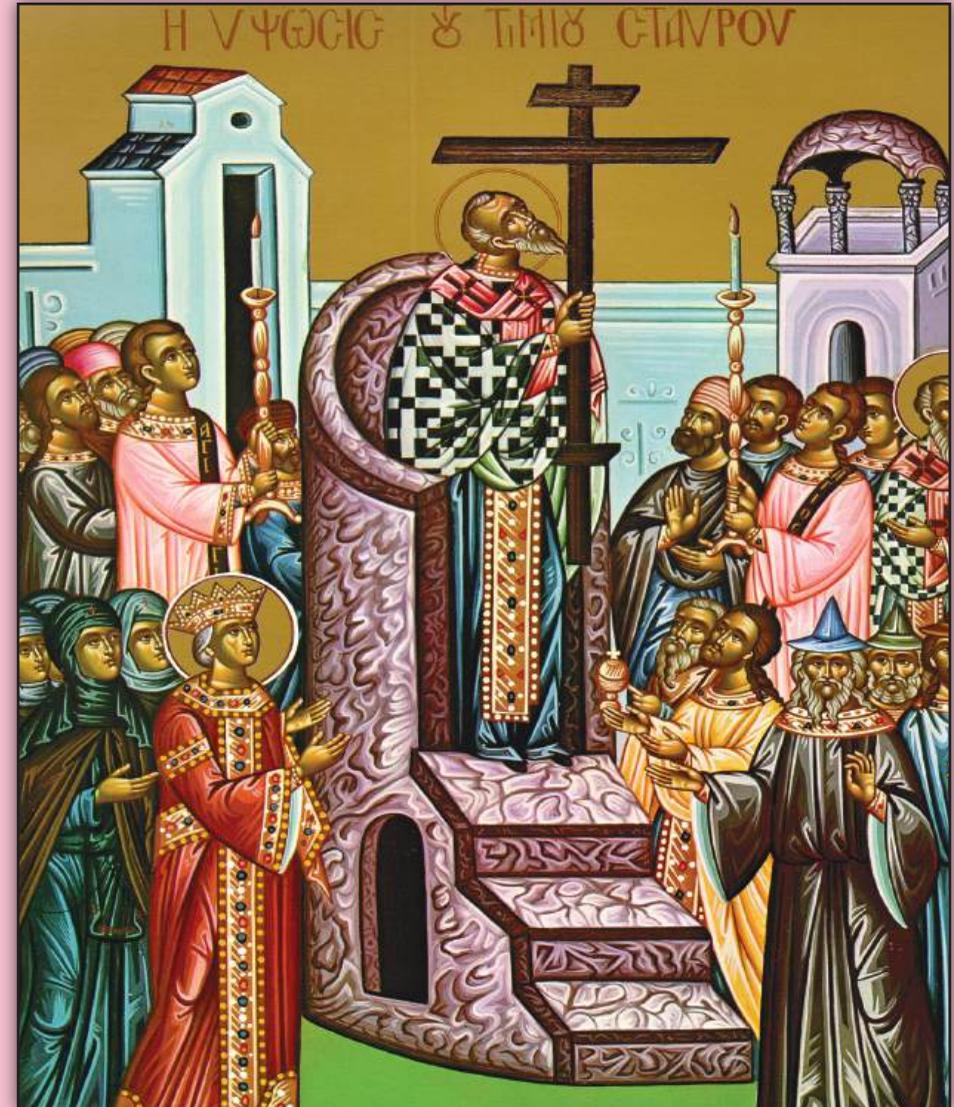


FEAST OF THE EXALTATION OF THE HOLY CROSS



Icon of the Exaltation of the Holy Cross -- September 14th

Exalting the Cross

Inasmuch as the cross has become as it were the altar of this fearful sacrifice – for on the cross the Son of God died for the fall of man – therefore the cross is justly revered and worshipped and depicted as the sign of the common resurrection of all men, so that those who bow down before the wood of the cross might be delivered from the curse of Adam and receive the blessing and grace of God for the doing of every virtue. For Christians the cross is magnification, glory, and power: for all our power is in the power of Christ who was crucified; all our sinfulness is mortified by the death of Christ on the cross; and all our exaltation and all our glory are in the humility of God, who humbled Himself to such an extent that He was pleased to die even between evildoers and thieves. For this very reason Christians who believe in Christ sign themselves with the sign of the cross not simply, not just as it happens, not carelessly, but with all

heedfulness, with fear and with trembling, and with extreme reverence. For the image of the cross shows the reconciliation and friendship into which man has entered with God.

Therefore the demons also fear the image of the cross, and they do not endure to see the sign of the cross depicted even in the air, but they flee from this immediately knowing that the cross is the sign of the friendship of men with God ...

Those who have understood this mystery and in very fact have known in experience the authority and power which the cross has over demons, have likewise understood that the cross gives the soul strength, power, meaning, and divine wisdom ... To the degree of the reverence which one has toward the cross, he receives corresponding power and help from God. To Him may there be glory and dominion forever. Amen.

St. Symeon the New Theologian



Українська Греко-Католицька Церква Парафія Святих Йоакима та Анни
SAINTS JOACHIM AND ANNA UKRAINIAN CATHOLIC CHURCH

A Mission Parish of the Ukrainian Catholic Archeparchy of Philadelphia. All are welcome!
 1396 Linden Street, Front Royal, Virginia 22630 • www.ssjochimandanna.org
 ssjochimandannauc@gmail.com • (540) 551-3591 • In case of emergency: (202) 262-5040
 Connect with us on Facebook and watch our live streams: fb.me/ssjochimandanna

Fr Robert Hitchens, Administrator Fr Mykola Dziurakh, Parochial Vicar
 Subdeacon Kyle Hayes Subdeacon David Wallace

Glory to Jesus Christ! Glory forever! Слава Ісусу Христу! Слава навіки!

Reader Great Vespers: 2nd & 4th Saturdays, 5:00pm
Divine Liturgy in English, Sundays 10:30am
Holy Mystery of Repentance (Confession): Sundays, 9:45am
 The church is open for prayer M-F, 9-5, unless otherwise announced.

**SEPTEMBER 14, 2025 – UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST;
 14TH SUNDAY AFTER PENTECOST (TONE 5)**

GIVING REPORT - The in-pew collection for September 7 was \$2,833.20. *We invite you to continue supporting the ministry of our parish as the baskets are passed on Sundays, or find us on tithe.ly, our e-giving platform. Thank you for your generosity, dedication, and support!*

THANK YOU to all who helped make last week's 10th Parish Anniversary celebration and picnic a wonderful and joy-filled success!

PRIESTS AWAY ON RETREAT IN NJ THIS WEEK - Fr Robert is away this week on the annual priest retreat of the Archeparchy of Philadelphia from Monday to Thursday. Should there be an emergency; please ask the hospital to call any Catholic priest to administer the Sacraments. If there should be a death in the parish; please call the parish emergency number at (202) 262-5040 and leave a message; we will make arrangements as soon as possible. Fr Mykola will be absent from the parish until October 4, 2025.

CONSTRUCTION AND REPAIRS - This week, some repair and renovation work is being done in the nave and narthex. The church will not be open Sept 15-20. No weekday Divine Liturgy.

WOMEN'S BOOK CLUB will resume their meetings on Thurs, September 18, 8:00pm. We will meet at 403 McCoys Ford Rd to gather, pray, and discuss the introduction section of *Always Believe in Love: Selected Writings of Elizabeth of the Trinity* (ISBN 1939272548). Newcomers welcome! Contact Kate Nelson: kateclairenelson@gmail.com with any questions.



Christ Our Pascha Catechism on the Exaltation of the Cross:

139. When Adam and Eve transgressed the commandment, they severed their bond with God. Their choice became the cause of death, and the “tree of knowledge of good and evil” became its instrument. The cross was also such an instrument of death, prepared on Golgotha for the Son of God, Jesus Christ. However, by accepting death on the cross, he transformed the instrument of death, the cross, into a “tree of life.” “Truly, O Christ, the tree of life has blossomed. For the cross, planted in the earth, fed with blood and water from your pure side, has put forth life for us.” It has become a life-giving cross.

140. The Church witnesses liturgically to this in the Feast of the Exaltation of the Precious and Life-Giving Cross (September 14), when we contemplate the Life-Giving Cross in the light of Holy Pascha: “To your Cross, O Master, we bow in veneration; and we glorify your holy Resurrection.” The Lord voluntarily took upon himself the sin of the world and transfigured the cross of death into a sign of the Resurrection, having trampled death by death, and granted us eternal life.

575. In the feast of the Universal Exaltation of the Precious and Life-Giving Cross...the Church sings the praises of “the Tree of true life, planted on the Place of the skull” (Golgotha). On it “the Eternal King has rendered salvation in the centre of the earth, and today through its exaltation the ends of the earth are sanctified.”

PLEASE PRAY FOR: Nancy & Jon Anderson, Julie, Lisa Behnke, Alison Bernhoft, Yevhenia Borys, Robert Matthew, Carrie Chuff, Elizabeth Deegan, Clara Anne Duda, Fr Michael Dueterhaus, Robert Dulaine, Pat Fagan, Danylo (Neyko) Fedoryka, Emma Flournoy, Katie Flynn, Patricia Fogarty, Lilian Garland, Jerry Gawron, CR Gaush, Samuel Gaush, Josie Hacker, Brigid and Marlena Hess, Ellen Hitchens, Janet Hitchens, Oksana Horszynska, Ihor Hulawyj, Sarah Kelt, Dixie Lane, Catherine Luckey, Destiny Makins, Michael Marshner & Family, Bridget McDonald, Laura McMahan, Vince McLaughlin, Thomas Pavick, Robert Rice, Chris Saboe, Betsy Sayre, Truman L Sayre, Jr, CJ & Theresa Sidrow, Amy Smith, Kitty Smith, Karena Tapsak, and Fr George Worschak. *Teresa Fedoryka is our prayer coordinator; please email bulletin prayer requests to ssjochimandannauc@gmail.com.*

Sept 14. Universal Exaltation of the Precious and Life-Giving Cross

Music and texts for the Festal propers, pp. 685-692.

Before Liturgy, we sing thrice: To Your Cross, O Master, we bow in veneration, and we glorify Your holy Resurrection (p. 688).

First Antiphon

-O God, my God, hear me; why have You forsaken me? The words of my transgressions put salvation far from me. *Through the prayers of the Mother of God, O Saviour, save us.*

-O God, I will call to You by day but You will not listen; and by night, yet it will not be foolish of me.

-But You, the praise of Israel, dwell in the holy place.

Third Antiphon

-The Lord reigns, let the peoples tremble;* He is enthroned upon the cherubim, let the earth quake.

Troparion, Tone 1 (p. 686). Save Your people, O Lord, and bless Your inheritance.* Grant victory to Your faithful people against enemies,* and protect Your community by Your cross.

-Great is the Lord in Sion* and supreme above all peoples. *Save your people...*

-Let them profess Your great name* for it is awesome and holy. *Save your people...*

Entrance. Exalt the Lord our God and bow in worship at the footstool of His feet for it is holy. *Save your people...*

Glory...Now...Amen.

Kontakion, Tone 4 (p. 687). By Your own choice, O Christ our God,* You were lifted on the cross.* Grant Your mercies to Your new community* that bears Your Name.* By Your power gladden the faithful people,* and grant them victory against enemies.* May they have the help of Your instrument of peace,* the invincible sign of victory.

Instead of "Holy God," we sing: To Your Cross, O Master, we bow in veneration, and we glorify Your holy Resurrection (p. 688).

Prokeimenon, Tone 7 (p. 689). Exalt the Lord our God,* and bow in worship at the footstool of his feet, for it is holy. *verse:* The Lord reigns, let the people tremble.

Epistle: 1 Corinthians 1:18-24

Brothers and Sisters, the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the

wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Alleluia, Tone 1 (p. 332)

verse: Remember Your congregation which You acquired from the beginning.

verse: But God is our king before the ages; He has wrought salvation in the midst of the earth. (Psalm 73:2,12)

Gospel: John 19:6-11, 13-20, 25-28, 30-35

At that time, the chief priests and the police saw Jesus and they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore, the one who handed me over to you is guilty of a greater sin." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the

cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), "I am thirsty." When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

Hymn to the Mother of God (pp. 690-691). O my soul, magnify the most precious cross of the Lord. *And the Imos, Tone 8:* You are a mystical Paradise, O Mother of God, who though untilled, have brought forth Christ. He has planted upon earth the life-giving Tree of the Cross. Therefore, today as we raise it on high we bow low and we magnify you.

Communion Verse. Let the light of Your countenance, O Lord,* shine upon us.* Alleluia, alleluia,* alleluia.

Alternate Ambo Prayer, p. 691-2.

At the end of Liturgy, we sing as at the beginning: To Your Cross...