

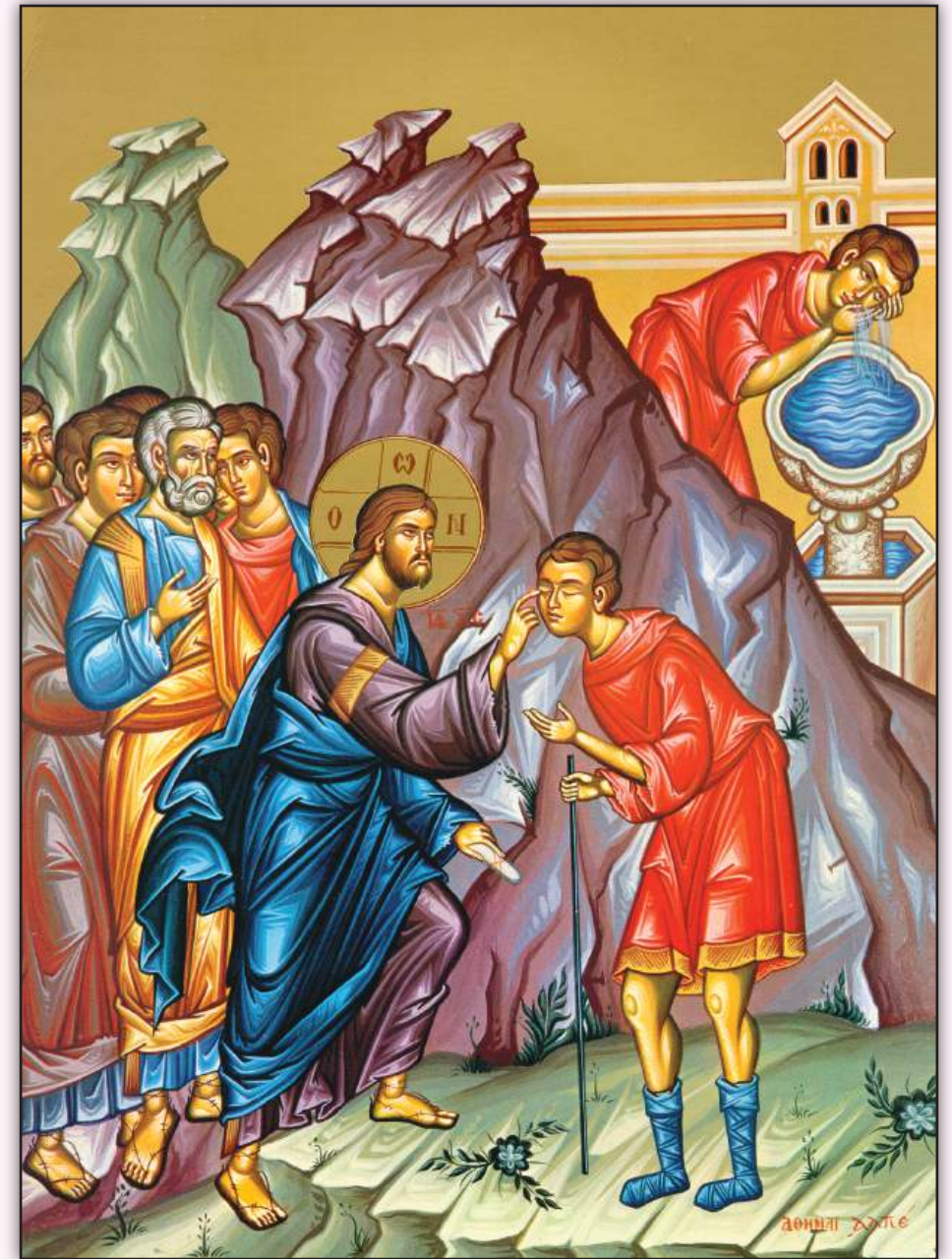
### *A Link to Baptism*

The cure of the blind man also symbolizes mankind's means for its recovery from its blindness. It symbolizes the Sacrament of Baptism. Baptism is called holy enlightenment. Those who have been recently baptized are called the newly enlightened. This gospel from Saint John was read in the ancient Church on Holy Saturday when Catechumens were baptized. As this man is cured of his blindness when he washes in the waters of the pool of Siloam, as Jesus tells him to do, so are we brought out of darkness into a new life when we are baptized as Christ instructed us to be. Jesus restores His creation, mankind, with the potential to become what it was meant to be before the fall of Adam.

We also hear in the reading that after this man was cured many of those who knew him before did not recognize him. He is still the same man

but something has significantly changed about him. He is no longer blind. So when we are illuminated we are also new persons, though our outward appearance might be the same. To symbolize this newness a white garment is put on us to show the purity with which we start this new existence. We must, however, become different and unrecognizable in our inward and outward actions also. We must manifest our new existence to those around us through these actions. We must radiate this new found light to others by the way we live our lives. We must say to the world, "I am he who was blind but now my eyes are opened." Credit must be given to Him who has cured us of our darkness by living our lives according to the lessons of the illumination we have received and the continued guidance we get with the reception of the Holy Spirit.

## SUNDAY OF THE MAN BORN BLIND



*Icon of the Gospel of the Man Born Blind*



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

*A Mission Parish of the Ukrainian Catholic Archeparchy of Philadelphia. All are welcome!*

1396 Linden St, Front Royal, VA 22630 • www.ssjoachimandanna.org • Facebook live-streams: fb.me/ssjoachimandanna  
 ssjoachimandannaucc@gmail.com • (540) 551-3591 • In case of emergency: (202) 262-5040

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

**Christ is risen! Truly He is risen! Христос воскрес! Воістину воскрес!**

**Divine Liturgy in English, Sundays 10:30am**  
**Holy Mystery of Repentance (Confession): Sundays, 9:45am**

**MAY 10, 2026 – THE SIXTH SUNDAY OF PASCHA – SUNDAY OF THE  
 MAN BORN BLIND; ✦ HOLY APOSTLE SIMON THE ZEALOT**

**GIVING REPORT** – The in-pew collection for May 3 was \$1,192.75. \$1,503 was collected for the summer camp at Assumption UGCC, our “sister parish,” in Kaniv, Ukraine. Electronic giving through tithe.ly for the month of April was \$4,116. *Thank you for your generosity!*



✦ **The ASCENSION of Our Lord, God, and Savior Jesus Christ** – Divine Liturgy for this Great Feast on Thursday, May 14, 6:00pm. This is a holy day of obligation for all Eastern Catholics. (No Divine Liturgy on Wednesday.)

There will be a **Vigil Divine Liturgy** on **Saturday, May 16, 4:00pm**, for those who may be unable to attend the following day’s Hierarchical Divine Liturgy with Rite of Ordination to the Diaconate. Confessions will be available at 3:30pm.

**NEXT SUNDAY – DIACONAL ORDINATION** - With gratitude to Almighty God, the Most Reverend Borys Gudziak, Metropolitan-Archbishop of the Archeparchy of Philadelphia, will ordain Subdeacon Kyle Hayes and Subdeacon David Wallace to the Order of Deacon. You are cordially invited to attend the Hierarchical Divine Liturgy and the Rite of Ordination on **Sunday, May 17, 2026, 10:30am**. A reception will follow on the parish grounds. It is customary to congratulate the newly ordained deacons with a gift should you wish to do so.

**HAPPY MOTHERS’ DAY!** Today, in a special way, let us be grateful for: Our mothers, by birth or adoption, who nurtured us and supported us through life; our Church who takes on the maternal role of guiding us through life; and our Blessed Mother who protects both the Church and all her children. And let us also remember and pray for all mothers who have departed from us, that Christ our true God will give them rest in the bosom of Abraham and number them among the just.

**The Ascension** (*Christ Our Pascha Catechism, 236-37*): During the forty days after his Resurrection, Christ appeared to his disciples, confirming them in faith. He then ascended into heaven and was seated at the right hand of the Father: “He led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy” (Lk 24:50-52; see Mk 16:19). The apostles’ joy lies in the fact that in his Ascension Christ does not abandon the world: “And remember, I am with you always, to the end of the age” (Mt 28:20). Christ invisibly abides in the world, in which humanity is called to attain salvation. The apostles receive from Christ the blessing and commission to preach the Gospel to all creation (see Mt 16:15) and to make disciples of all nations, baptizing and teaching them to observe all that Christ commanded them (see Mt 28:9-20).

In his Ascension, Christ raised renewed human nature to divine glory. The liturgical stichera of the Ascension feast sings of the open “doors to heaven” and how Christ enters “into heaven,” where he is greeted by angelic powers in fear and trepidation. He is lifted up “upon the clouds,” above the cherubim and “higher” than heaven. As God, to him belongs a “place” at the right of the Father. In God’s plan, the Ascension is the condition for the descent of the Holy Spirit: “It is to your advantage that I go away, for if I do not go away, the Advocate will not come to you” (Jn 16:7). Christ ascends to the Father “for us men and for our salvation” (Symbol of Faith). “In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also” (Jn 14:2-3). Just as Christ ascended in glory, so in glory he will also return again.

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

**6<sup>th</sup> Sunday of Pascha – Sunday of the Man Born Blind; ✠Holy Apostle Simon the Zealot**

*After the priest exclaims “Blessed is the Kingdom” and we have responded “Amen,” the clergy sing the Paschal Troparion (“Christ is risen...”) once, the people repeat it, then the clergy sing the first half and the people conclude it. According to Galician usage, we continue to sing the First Antiphon of Pascha (p. 100) and the Third Antiphon (p. 108), “Come, let us sing joyfully to the Lord” with the refrain “Son of God, risen from the dead,” until the eve of Ascension.*

**Troparion, Tone 5 (p. 345).** Let us the faithful acclaim and worship the Word,\* co-eternal with the Father and the Spirit,\* and born of the Virgin for our salvation.\* For He willed to be lifted up on the cross in the flesh, to suffer death\* and to raise the dead by His glorious resurrection. **Troparion, Tone 3.** Holy apostle Simon, intercede with the merciful God\* to grant forgiveness of sins to our souls. (p. 333) *Glory be to the Father, and to the Son, and to the Holy Spirit.* **Kontakion, Tone 2:** With praises let all of us call blessed\* the divinely eloquent Simon.\* He diligently planted the teachings of wisdom in the hearts of the godly\* and stands now at the throne of glory\* rejoicing with the bodiless powers and praying unceasingly for all of us. (p. 342) *Now and for ever and ever. Amen.* **Kontakion, Tone 4 (p. 541).** Blinded in the eyes of my soul,\* I come to You, O Christ, like the man who was blind from birth,\* and I cry in repentance:\* You are the brilliant light of those in darkness.

**Prokeimenon, Tone 8 (p. 543).** Pray and give thanks to the Lord our God. *verse:* In Judea God is known; His name is great in Israel. (Ps 76:12,2) **Prokeimenon, Tone 8.** Their utterance has gone forth into all the earth, and their words unto the ends of the world.

**Epistle: Acts 16:16-34.** In those days, as the apostles were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, “These men are slaves of the Most High God, who proclaim to you a way of salvation.” She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, “I order you in the name of Jesus Christ to come out of her.” And it came out that very hour. But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, “These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe.” The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in

the innermost cell and fastened their feet in the stocks. About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, “Do not harm yourself, for we are all here.” The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, “Sirs, what must I do to be saved?” They answered, “Believe on the Lord Jesus, and you will be saved, you and your household.” They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

**Alleluia, Tone 8 (p. 360).** *verse 1:* Look upon me and have mercy. *verse 2:* Direct my steps according to Your word. (Ps 118:131-132) *verse 3:* The heavens shall confess Your wonders, O Lord, and Your truth in the church of the saints. (Psalm 88:6)

**Gospel: John 9:1-38.** *As he walked along,* he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when

no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a

beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed

that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him.

**Hymn to the Mother of God.** The Angel cried out... (p. 532)

**Communion Verses.** Receive the Body of Christ;\* taste the fountain of immortality.\* Their utterance has gone forth into all the earth,\* and their words unto the ends of the world.\* Alleluia, alleluia,\* alleluia. (Psalm 111:6-7)

*At Communion, the Paschal Troparion replaces "Blessed is He who comes...", "We have seen the true light...", and "Let our mouths be filled..." For the last of these, the Troparion is sung thrice. Instead of "Blessed be the name of the Lord" we sing the Paschal Troparion thrice. It is sung again once (using the simple chord chant) instead of "Glory be..." at the dismissal. After the final "Amen" the priest, with cross raised on high, exclaims "Christ is risen!" thrice and we respond, "Truly He is risen!" each time. Then, the Paschal Troparion is sung as at the beginning (priest, then people, then together), but with the addition: Priest: And to us He has granted life eternal; People: **We bow down before His Resurrection on the third day.***