

SUNDAY OF THE FATHERS OF THE FIRST COUNCIL



Icon of the Fathers of the First Ecumenical Council of Nicea

Knowledge of the True God Nurtures Us to Eternal Life

Are we saying that knowledge is eternal life? Are we saying that to know the one true and living God will suffice to give us complete security for the future without need of anything else? Then how is “faith apart from works dead?” When we speak of faith, we mean the true knowledge of God and nothing else, since knowledge comes by faith. The prophet Isaiah tells us this: “If you do not believe, neither shall you understand.” But he is not talking about a knowledge that consists in barren speculations, which is entirely worthless. For one of the holy disciples said, “You believe that God is one; you do well. Even the demons believe and shudder.” What then shall we say to this? How is it that Christ speaks the truth when He says that eternal life is the knowledge of God the Father, the one true God, and with Him of the Son? I think, indeed, we must answer that the saying of the Savior is completely true. For this knowledge is life, laboring as it were in birth of the whole meaning of the mystery and

granting to us participation in the mystery of the Eucharist, whereby we are joined to the living and life-giving Word. And for this reason, I think, Paul says that the Gentiles are made fellow members of the body and fellow partakers of Christ, inasmuch as they partake in His Blessed Body and Blood. And our members may in this sense be conceived of as being members of Christ. This knowledge, then, which also brings to us the Eucharist by the Spirit, is life. For it dwells in our hearts, reshaping those who receive it into son-ship with Him and molding them into incorruption and piety toward God through life, according to the Gospel. Our Lord Jesus Christ, then, knowing that the knowledge of the one true God brings to us and promotes our union with the blessings of which we have spoken, says that it is eternal life. It is the mother and nurse of eternal life, being in its power and nature pregnant with those things that cause life and lead to life.

St. Cyril of Alexandria



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

Glory to Jesus Christ! Glory forever! Слава Ісусу Христу! Слава на віки!

Divine Liturgy in English, Sundays 10:30am

Holy Mystery of Repentance (Confession): Sundays, 9:45am

**MAY 17, 2026 – THE SEVENTH SUNDAY OF PASCHA –
FATHERS OF THE FIRST ECUMENICAL COUNCIL**

We now use the following greeting when receiving the anointing or kissing the Gospel:

Priest: *Christ is among us!*

Response: *He is and will be!*

-GIVING REPORT - The in-pew collection for May 10 was \$1,190.50. Thank you for your support!

-NO WEEKDAY DIVINE LITURGY THIS WEEK - The priests will be attending the annual clergy conference.

-TODAY! DIACONAL ORDINATION - With gratitude to Almighty God, the Most Reverend Borys Gudziak, Metropolitan-Archbishop of Philadelphia of the Ukrainian Catholic Church, 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.

What is a Deacon? (*Christ Our Pascha*, 297, 491-92)

The apostolic role of deacons consists of taking care of the daily needs of church communities (see Acts 6:3): “Strengthened by sacramental grace, in communion with the bishop and his group of priests they serve in the diaconate [ministry] of the liturgy, of the word, and of charity to the people of God.”

Priestly ministry in the Church has a hierarchical structure, the essence of which is most fully manifested in the celebration of the Eucharist. In the Eucharistic assembly the

bishop, as successor of the apostles, presides; the presbyters concelebrate with the bishop, while the deacons assist the bishop and the presbyters. Saint Ignatius of Antioch stresses the importance of the hierarchical ministry in the Church: “I exhort you to study to do all things with a divine harmony, while your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with your deacons, who are most dear to me, and are entrusted with the ministry of Jesus Christ.” “Apart from these [i.e., the bishops, presbyters, and deacons] there is no Church.” ... The deacons are placed by the bishop for liturgical service with the bishop or presbyter, but also for other ministries related to teaching and assisting the People of God in their needs, especially the poor and the sick.

What does a Deacon wear? (*Christ Our Pascha*, 633-34)

When celebrating the Divine Services, members of the clergy wear liturgical vestments that symbolize new life in the Risen Christ. The splendour and beauty of the vestments express the “good beauty” of the coming kingdom of God. The prayers said as the vestments are put on convey the meaning of the vestments.

The first liturgical vestment of a deacon, priest, or bishop is the *sticharion* (from the Greek, meaning *tunic*). This is a long garment, donned over the head and falling to the ankles. The sticharion is “the garment of salvation” and “the robe of gladness,” a reminder of the Christian’s bright baptismal robe. Over the sticharion the deacon puts on the *orarion*. This is a long band which hangs over the left shoulder and which the deacon raises as he calls the faithful to prayer. The orarion symbolizes the wings of angels: deacons, like the angels who are “ministering spirits” (Ps 103[104]:4; Heb 1:14), are at the service of the liturgical community.

Next Sunday is Holy and Glorious Pentecost! Watch your email for our Parish Pentecost Potluck sign up.

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 Gauth, Samuel Gauth, 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 McMahon, 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*



HIERARCHICAL DIVINE LITURGY
CELEBRATED BY HIS GRACE BORYS GUDZIAK,
METROPOLITAN-ARCHBISHOP OF PHILADELPHIA
OF THE UKRAINIAN CATHOLIC CHURCH,
WITH THE ORDINATION TO THE DIACONATE
OF SUBDEACON DAVID M. WALLACE AND SUBDEACON KYLE R. HAYES

SAINTS JOACHIM AND ANNA UKRAINIAN CATHOLIC CHURCH
FRONT ROYAL, VIRGINIA

**May 17, 2026. Seventh Sunday of Pascha
Of the Holy Fathers of the First Ecumenical Council of Nicaea**

We begin with the greeting and entrance of the archbishop in the middle of the church. After the exclamation of the deacon, May the Lord bless you from Zion, and may you know Jerusalem's blessings all the days of your life, we sing Amen, and then "Blessed be the Name of the Lord" (Divine Liturgy: An Anthology for Divine Worship, p. 1089).

The deacon continues, Let your light shine before men so that they may see your good works and praise your Father in heaven, always, now, and forever and ever. We sing Amen.

Then follows the archbishop's blessing with the dikirion and trikirion in four directions: Lord, O Lord, look down from heaven! See and visit this vineyard and bring it to perfection, for your right hand has planted it. May your hand be upon the sons of man whom You affirmed for yourself. Each time, we respond: Mnohaya lita! [Many years!]

Then, the Liturgy proceeds as usual (see Anthology, p. 97). Proper texts are on the following pages.

First Antiphon (of Ascension)

Refrain: Through the prayers of the Mother of God, O Savior, save, us.

- Clap your hands, all you nations;* shout to God with the voice of joy. R./
- For the Lord most high is awesome,* a great king of all the earth. R./
- He has subdued peoples to us,* and nations under our feet. R./
- God ascended amid shouts of joy;* the Lord at the sound of the trumpet. R./

Third Antiphon

Refrain: Son of God, who ascended in glory,* save us who sing to You: Alleluia.

- Come, let us sing joyfully to the Lord,* let us acclaim God, our Saviour. R./
- Let us come before His face with praise,* and acclaim Him in psalms. R./
- For God is the great Lord,* the great king over all the earth. R./

Note: During the Hierarchical Divine Liturgy, the clergy, not the faithful, sing "Come, let us worship and fall down before Christ. Son of God, who ascended in glory, save us who sing to You: Alleluia," during the Entrance.

Troparion, Tone 6 (p. 552). 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, Tone 4 (p. 553).** You ascended in glory, O Christ our God,* giving joy to Your disciples by the promise of the Holy Spirit,* and assuring them through your blessing* that You are the Son of God,* the Redeemer of the world. **Troparion, Tone 8 (p. 554).** Christ our God, You are glorified above all,* You established our fathers as beacons on earth* and through them guided all of us to the true faith.* Glory to You, most compassionate Lord. *Glory be to the Father, and to the Son, and to the Holy Spirit.* **Kontakion, Tone 8 (p. 555).** The apostles' preaching and the Fathers' doctrine* confirmed the Church's one faith,* and wearing the garment of truth* woven from theology that descends from on high,* she rightly imparts* the mystery of godliness* and sings its glory. *Now and for ever and ever. Amen.* **Kontakion, Tone 6 (p. 556).** When you had fulfilled Your plan for us* and united things on earth with those in heaven,* You ascended in glory, O Christ our God,* in no way distant, but remaining inseparable,* You cried to those who love You:* I am with You and there is none against you.

Following the troparia and kontakia, at the appointed time, the faithful sing the Trisagion twice, the clergy sing it once in Greek, and it is completed by the faithful.

Prokeimenon, Tone 4 (p. 556-57). Blessed are You, Lord God of our fathers, and praised and glorified is Your Name forever. *v./* For You are righteous in everything that You have done to us. (Dan 3:26,27)

Epistle: Acts 20:16-18, 28-36.

In those days, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; he was eager to be in Jerusalem, if possible, on the day of Pentecost. From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. When they came to him, he said to them: "Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. I know that after I have gone, savage wolves will come in among you, not sparing the flock. Some even from your own group will come distorting the truth in order to entice the disciples to follow them. Therefore be alert,

remembering that for three years I did not cease night or day to warn everyone with tears. And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified. I coveted no one's silver or gold or clothing. You know for yourselves that I worked with my own hands to support myself and my companions. In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'" When he had finished speaking, he knelt down with them all and prayed.

Alleluia, Tone 1 (p. 332).

v. 1. The God of gods, the Lord, spoke and summoned the earth from the rising of sun to its setting.

v. 2. Gather to Him His devout ones, who with sacrifice make covenant with Him.

Gospel: John 17:1-13.

At that time Jesus looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with

the glory that I had in your presence before the world existed. "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on

their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. "And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as

we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.

Following the homily of the archbishop, the Divine Liturgy continues as usual, p. 127. Note the proper hymn to the Mother of God instead of "It is truly right":

Hymn to the Mother of God (p. 549). O my soul, magnify the Lord who in glory ascended bodily into the heavens. **Irmos:** O Mother of God,* you transcended both mind and word,* and in time, ineffably bore the Timeless One:* it is you who, with one accord,* we, the faithful, magnify.

✠ ✠ ✠

The Ordination of a Deacon takes place after the concluding blessing of the Anaphora, the Great Eucharistic Prayer: And may the mercies of our great God and Savior, Jesus Christ, be with all of you. R./ And with your spirit.

*The bishop is then seated, wearing the mitre. The archdeacon (or a priest), holding in his hand a cross and a dikirion, leads the candidates for the diaconate through the northern door, and says: **By the will of God and the work of the most holy and life-giving Spirit, and with the blessing of our most reverend Archbishop and Metropolitan Borys, the devout subdeacons David and Kyle, are being elevated to the diaconate; command them, holy master.***

*During these words, the candidates then makes a prostration, and the bishop says: **By the command of the Lord the heavens were made firm and from the Spirit of His mouth is all their strength.***

*The archdeacon (or priest) and the candidates then step a little forward: **Bless them, holy master.** The candidates makes a second prostration at the holy doors, and the bishop says: **May the Lord bless them from Zion, and may they see the blessings of Jerusalem all the days of their life.***

The archdeacon (or priest), standing with the candidates near the holy doors, says: Pray for them, holy master. The candidates makes a third prostration, and the bishop says: The Holy Spirit shall come upon them and the power of the Most High will overshadow them. The candidate then kisses the bishop's hand, the epigonation, and his right shoulder. The bishop says: Christ is among us! Candidates respond: He is and always will be!

Then the archdeacon (or a priest) leads then around the altar thrice and the candidate kisses the four corners of the altar. The cantors sing: O holy martyrs, you have suffered courageously and received your reward; pray to the Lord, our God, to have mercy on our souls. Glory to You, O Christ our God; glory of the Apostles and joy of the Martyrs, who proclaimed the consubstantial Trinity. Rejoice, O Isaiah! The Virgin was with child and bore a son, Emmanuel. He is God and Man, Orient is His name. By extolling Him we also praise the Virgin. All this is sung inside the sanctuary once, and in the church by the choir also once.

The bishop then rises, and the bishop's chair is removed. The first candidate goes to the right of the bishop, bows three times before the altar, and says: God, be merciful to me, a sinner. Then he kneels on his right knee, crosses his hands on the altar, and between his crossed hands he rests his forehead on the altar. The bishop places the end of his omophorion upon the head of the candidate and makes a sign of the cross over his head three times. The archdeacon exclaims: Let us be attentive!

The bishop say: Divine grace, which always cures the infirm, and supplies what is wanting, elevates the devout subdeacon David to the diaconate; therefore, let us pray for him that the grace of the most Holy Spirit may come upon him, and let us all say: Priests, on the right side of the altar, sing: Lord, have mercy (thrice). And those on the left side sing the same, thrice. Likewise, the cantors on both the right side and the left side, thrice.

The bishop makes a sign of the cross three times over the head of the candidate and says: In the name of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever. Amen. Then, when the archdeacon says: Let us pray to the Lord, the bishop lays his hand upon the head of the candidate, and says in a low voice: O Lord our God, Who in your foreknowledge pour forth the fullness of the Holy Spirit with your inscrutable power upon those who are ordained to be ministers of your pure Mysteries; preserve in all piety, your servant, David, whom it has pleased You to ordain to the diaconate through me. May he adhere to the mystery of faith with a pure conscience. Grant him the grace You miraculously bestowed upon Stephen your first deacon and martyr, the grace to fulfill well the office which in your goodness you have conferred upon him; render your servant perfect in all things. Exclamation: For Yours is the kingdom and the pow-

er and the glory of the Father and of the Son and of the Holy Spirit, always, now and for ever and ever. *Choir: Amen. The bishop raises the deacon up.*

*Then, the second candidate goes to the right of the bishop, bows three times before the altar, and says: **God, be merciful to me, a sinner.** Then he kneels on his right knee, crosses his hands on the altar, and between his crossed hands he rests his forehead on the altar. The bishop places the end of his omophorion upon the head of the candidate and makes a sign of the cross over his head three times. The archdeacon exclaims: **Let us be attentive!***

*The bishop say: **Divine grace, which always cures the infirm, and supplies what is wanting, elevates the devout subdeacon Kyle to the diaconate; therefore, let us pray for him that the grace of the most Holy Spirit may come upon him, and let us all say: Priests, on the right side of the altar, sing: **Lord, have mercy (thrice).** And those on the left side sing the same, thrice. Likewise, the cantors on both the right side and the left side, thrice.***

*The bishop makes a sign of the cross three times over the head of the candidate and says: **In the name of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever. Amen.** Then, when the archdeacon says: *Let us pray to the Lord, the bishop lays his hand upon the head of the candidate, and says in a low voice: **O Lord our God, Who in your foreknowledge pour forth the fullness of the Holy Spirit with your inscrutable power upon those who are ordained to be ministers of your pure Mysteries; preserve in all piety, your servant, Kyle, whom it has pleased You to ordain to the diaconate through me. May he adhere to the mystery of faith with a pure conscience. Grant him the grace You miraculously bestowed upon Stephen your first deacon and martyr, the grace to fulfill well the office which in your goodness you have conferred upon him; render your servant perfect in all things.** Exclamation: **For Yours is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, always, now and for ever and ever. Choir: Amen. The bishop raises the deacon up.****

*The archdeacon intones the following ektenia: **In peace, let us pray to the Lord. Choir: Lord, have mercy. (after each petition)***

- For the peace from on high and for the salvation of our souls, let us pray to the Lord.
- For peace throughout the world, for the well-being of God's holy churches and for the unity of all, let us pray to the Lord.
- For our Archbishop Borys for his protection, preservation, health and salvation and all his undertakings, let us pray to the Lord.
- For the servants of God, David and Kyle, who have been ordained deacons today and for their salvation, let us pray to the Lord

- That our merciful God graciously give them a pure and blameless diaconate, let us pray to the Lord.
- Help and save, have mercy and protect us, O God, by your grace.
- Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God

The bishop rises, and, when the bishop's chair is taken away, lays his hand on the deacons and says the following prayer: O God our Savior, Who have by Your holy voice instituted the law of service for Your Apostles; Who have chosen the protomartyr Stephen for Your first deacon; Who Yourself have first exercised the office of deacon, as it is written in Your holy Gospel: If any man wishes to be first among you, he shall be your servant. Fill, O Master, Your servants, David and Kyle, whom You have made worthy of the office of the diaconate, with faith, love, power, and holiness, through the coming of the holy and life-giving Spirit, for it is not through the imposition of my hands that grace is given to those who are worthy in Your sight, but through Your rich bounties: Grant, that they, ever remaining the strangers to sin, may appear blameless before You, and may receive the unfailing reward of Your promises: For You are our God, and we give glory to You, Father, Son, and Holy Spirit, now and for ever, and ever. Choir: Amen.

*The bishop takes the orarion, puts it on the left shoulder of the deacon, and exclaims: **Axios!** Those in the sanctuary sing: **Axios!** (thrice). The faithful sing likewise. Each deacon receives the cuffs, the kadylo (censer), a ripidion, and the Gospel book, and the bishop exclaims after giving each item: **Axios!** Those in the sanctuary and those in the church sing likewise. Then the deacons each kiss the bishop's right shoulder and begin their diaconal ministry.*



The Hierarchical Divine Liturgy continues with the Litany of Supplication, p. 154.

Communion Verses. Praise the Lord from the heavens;* praise Him in the highest. (Ps 148:1)* Rejoice in the Lord, O you just;* praise befits the righteous. (Ps 32:1) Alleluia, alleluia,* alleluia.

Optional hymns during the distribution of Holy Communion, pp. 964-973.

In the Galician tradition, during the post-Ascension period, instead of “We have seen the true light” and “Let our mouths be filled” (following Communion) and “Blessed be the Name” (following the Ambo Prayer) we sing (p. 550): Be exalted, O God, above the heavens, above all the earth be Your glory (once, thrice, and thrice, respectively).



On the reception of Holy Communion:

In our liturgical tradition, the Holy Body and Blood of the Lord are distributed together from the Chalice on a golden spoon. When approaching Holy Communion, fold your arms over your chest in the form a cross. When receiving, tilt your head back, open your mouth, and retract your tongue, saying nothing. The priest says, “The servant of God, N., partakes of the precious, most holy, and most pure Body and Blood of our Lord and God and Savior Jesus Christ, for the forgiveness of his/her sins and life everlasting. Amen.” Should you need to receive the Precious Blood of the Lord alone, please inform the priest as you approach.

SS Joachim and Anna Ukrainian Catholic Church
1396 Linden Street, Front Royal, Virginia 22630

Sunday Divine Liturgy, 10:30am
Review the bulletin for weekday liturgies and other services.

Parish Clergy

Rev. Robert J. Hitchens, Administrator
Rev. Mykola Dziurakh, Parochial Vicar
Deacon Kyle R. Hayes
Deacon David M. Wallace