



SS. PETER & PAUL UKRAINIAN
ORTHODOX CHURCH

21 Evergreen Road
Lyndora, PA 16045-1314



УКРАЇНСЬКА ПРАВОСЛАВНА
ЦЕРКВА СВ. ПЕТРА І ПАВЛА

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WELCOME All! Welcome to the God-Loving and God-Protected Parish of Saints Peter and Paul! A Parish of the UOC of the USA and the Ecumenical Patriarchate. Our warmest greetings are extended to all visitors and guests, and to all of our beloved parishioners who are participating in today's Divine Liturgy. We are blessed to have you with us today! If you are with us for the first time, PLEASE introduce yourself to Father Yurii – he is looking forward to meeting you! Also, please feel free to email or call Father Yurii with any questions and let him know what is going on in your life, especially if you need spiritual guidance. We hope that you will find peace and comfort in Saints Peter and Paul Ukrainian Orthodox Church. You are very welcome to come every Sunday and on feast days, make yourself at home, and to become a part of our parish family. Through your prayers and dedication of time, talents, and donations, this can become a reality in all faith and love.

CONTACT

Father Yurii Bobko, Pastor

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Parish Board President:

Maria Corbin

Choir Director:

Lydia Rudolf

MARCH 19, 2023

SUNDAY, March 19

CROSS VENERATION

Tone 7. Mar. Chrysanth, Daria;

Epistle Reading: Heb 1:10-2:3;

Gospel Reading: Mark 8:34-9:1

Confession – 9:15, Hours-9:45

Divine Liturgy –10:00

Wednesday, March 22

Liturgy of the Presanctified Gifts-6:30 pm
(st. Anthony Orthodox Church)

Saturday, March 25

ANNUNCIATION

Vesperal Divine Liturgy – 9:30 am

Sunday, March 26

St. John Climacus, Tone – 8.

Synaxis of the Archangel Gabriel;

Epistle Reading: Heb 6:13-20;

Gospel Reading: Mark 9:17-31.

Confession – 9:15, Hours-9:45

Divine Liturgy – 10:00

Wednesday, March 29

Liturgy of the Presanctified Gifts-6:30 pm
(st. Anthony Orthodox Church)

Sunday, April 2

St. Mary of Egypt- Tone 1.

Wonderworker Titus;

Epistle Reading: Heb 9:11-14,

Gospel Reading: Mark 10:32-45

Confession – 9:15, Hours-9:45

Divine Liturgy –10:00

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

“FASTING AND SELF-CONTROL ARE A DOUBLE WALL OF DEFENSE AND WHOEVER LIVES WITHIN THEM ENJOYS GREAT PEACE”

— ST. GREGORY PALAMAS

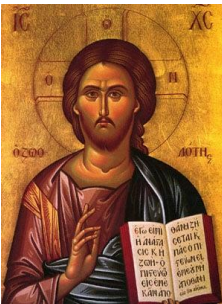
GOSPEL AND EPISTLE READING

The reading is from St. Paul's First Letter to the Hebrews 4:14-16; 5:1-6



BRETHREN, since we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee"; as he says also in another place, "Thou art a priest for ever, after the order of Melchizedek."

The Gospel According to Mark 8:34-38; 9:1



The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

REMEMBER IN YOUR PRAYERS

All the citizens and residence of Ukraine, Stanley Ostwinch, Julia Walek, pani matka Lilia, Jean Markiw, Patrick, Debbie, Wesly, Cindy, Christine, Denny Zymboly, Ruth Dally, Philip, Eric, Greg, Carl, Kayden, Rose, Dorothy Cygan, Helen, Fr. Vasyl, Mary-Ann, Payton, Anthony, Tina, Mykola, Stella, Maksymko, Fr. Yurii, Maria, Fr. Jakiw, Fr. George, Volodymyr, Alexandr, Vincent.

PARISH NEWS AND UPDATES

March 19th – **Coffee Hour**, organized by Mary McCarthy and Barb Lesney to benefit the Church!

March 26th – **Potluck, Semi Annual Executive Board Meeting, after Divine Liturgy.**

We are going to have Potluck on our Semi-annual Board meeting on March 26 after Divine Liturgy!

We would like to remind everyone that **next Saturday, March 25th**, we are going to celebrate the one of the twelve great feasts of the Church calendar year – **Annunciation of Most blessed Theotokos and Ever Virgin Mary**. Please, join us for the celebration of the Vesperal Divine Liturgy on Saturday at 9:30 am.

We wish to announce that everyone have the opportunity to make donation for the Easter Flowers that will once again the same as last year decorate and beautify our Church and our Lord's Grave. This donation can be made by using your offering envelopes and marking them for the "Easter flowers".

We would like to express our gratitude to everyone who came up to help with our Pirohi Sale last week! We would like to invite and encourage everyone to come out to help with our **Annual Pascha (Easter) Bake Sale March 20-22**. Please, come and help as we work together once again for the good of our Parish in this special way.

Dear brothers and sisters, as we enter into these days of Great Lent journey, it is vitally important to remember to participate in the Holy Mystery of Confession. Confession during Great Lent is mandatory. It leads to the most important Christian feast day - the Resurrection of Christ. We have to meet him with a joyful heart, not burdened by any problems. Please, prepare yourself for confession, thinking about your life and how you may have fallen away from Christ's love. You could use the brochure "Preparation to Confession" that Fr. Yurii provided to all parishioners a couple of years ago; also, the prayer book contains a part about Holy Confession that includes

material for those who are preparing for Confession. Those parishioners who have not participated in the Holy Mystery of Confession will not be permitted to receive Communion after Great Lent.

Dear brothers and sisters, we are still gathering the contribution for help in Ukraine. If you would like to send your contribution, you could send the check to our parish of Ss. Peter and Paul and made it Payable to the Ss. Peter and Paul UOCOFUSA. Please, write on the check “Help Ukraine”. Thank you all so much for your support and help! We encourage everyone to continue to give generously to our Capital Improvement Fund as we continue to work on different projects of maintaining and updating our Parish buildings.

Holy Confession is available before Liturgy and Great Vespers! For Baptisms, Weddings, Memorial Litiya, or any other services, please arrange with Father Yurii! Pastoral Visitations of the Sick and Infirm: Please inform Father Yurii if you or your family members are going into the hospital for any reason or if they would like to receive Spiritual guidance!

For more information regarding our Church life, please visit the official website of our Holy Ukrainian Orthodox Church- <https://uocofusa.or>

PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Jeff Heiger (March 1st), Frank Hawryliak Junior (March 7th), John McCarthy (March 23rd), Lydia Rudolf (March 28th), Rose Raith (March 31st)** Happy Birthday! May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

Sunday of the Veneration of the Holy Cross

Introduction

On the Third Sunday of Great and Holy Lent, the Orthodox Church commemorates the Precious and Life-Giving Cross of our Lord and Savior Jesus Christ. Services include a special veneration of the Cross, which prepares the faithful for the commemoration of the Crucifixion during Holy Week.

Historical Background



The commemoration and ceremonies of the Third Sunday of Lent are closely parallel to the feasts of the Veneration of the Cross (September 14) and the Procession of the Cross (August 1). Not only does the Sunday of the Holy Cross prepare us for commemoration of the Crucifixion, but it also reminds us that the whole of Lent is a period when we are crucified with Christ.

As we have “crucified the flesh with its passions and desires” (Galatians 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression. The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - being humiliated in a shameful manner. The Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

As they who walk on a long and hard way and are bowed down by fatigue find great relief and strengthening under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the Life-giving Cross, which our Fathers “planted” on this Sunday. Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged.

Or, as before the arrival of the king, his royal standards, trophies, and emblems of victory come in procession and then the king himself appears in a triumphant parade, jubilant and rejoicing in his victory and filling those under him with joy, so does the Feast of the Cross precede the coming of our King, Jesus Christ. It warns us that He is about to proclaim His victory over death and appear to us in the glory of the Resurrection. His Life-Giving Cross is His royal scepter, and by venerating it we are filled with joy, rendering Him glory. Therefore, we become ready to welcome our King, who shall manifestly triumph over the powers of darkness.

The present feast has been placed in the middle of Great Lent for another reason. The Fast can be likened to the spring of Marah whose waters the children of Israel encountered in the wilderness. This water was undrinkable due to its bitterness but became sweet when the Holy

Prophet Moses dipped the wood into its depth. Likewise, the wood of the Cross sweetens the days of the Fast, which are bitter and often grievous because of our tears. Yet Christ comforts us during our course through the desert of the Fast, guiding and leading us by His hand to the spiritual Jerusalem on high by the power of His Resurrection.

Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the garden of Eden. By this, our Holy Fathers wished to remind us of Adam's gluttony as well as the fact that through this Tree has condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit life eternal

Icon of The Commemoration

The most common icon associated with the Veneration of the Cross is the same icon used on the Feast of the Universal Exaltation of the Precious and Life-Giving Cross, September 14. In the icon, Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine.

In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.



Another icon related to this feast depicts the actual service of veneration that is conducted in the churches on the Third Sunday of Lent. In the center of the icon is the Cross. It is on a table surrounded by flowers. Above the Cross is the image of Christ in a partial mandorla representing His glory. He is blessing those who have gathered to venerate the Cross, the rulers, clergy, monastics, and laity.

As in the service of veneration, the icon shows the priest venerating the Cross as the people chant the hymn "We venerate Your Cross, O Christ, and Your holy Resurrection we glorify," which is inscribed on the table holding the Cross.

The Symbol of Faith

Faith

I believe...



Faith is the foundation of Christian life. It is the fundamental virtue of Abraham, the forefather of Israel and the Christian Church. “Abraham believed the Lord, and he counted it to him as righteousness” (Gen 15.6).

Jesus begins his ministry with the same command for faith.

Jesus came into Galilee, preaching the gospel of God and saying, “The time is fulfilled, the kingdom of God is at hand; repent and believe in the gospel” (Mk 1:15).

All through his life Jesus was calling for faith; faith in himself, faith in God his Father, faith in the Gospel, faith in the Kingdom of God. The fundamental condition of the Christian life is faith, for with faith come hope and love and every good work and every good gift and power of the Holy Spirit. This is the doctrine of Christ, the apostles, and the Church.

In the Scriptures faith is classically defined as “the assurance of things hoped for, the conviction of things not seen” (Heb 11.1).

There are basically two aspects to faith; one might even say two meanings of faith. The first is faith “in” someone or something, faith as the recognition of these persons or things as real, true, genuine, and valuable; for example, faith in God, in Christ, in the Holy Trinity, in the Church. The second is faith in the sense of trust or reliance. In this sense, for example, one would not merely believe in God, in his existence, goodness, and truth; but one would believe God, trust his word, rely upon his presence, depend securely and with conviction upon his promises. For Christians both types of faith are necessary. One must believe in certain things with mind, heart, and soul; and then live by them in the course of everyday life.

Faith is sometimes opposed to reason, and belief to knowledge. According to Orthodoxy, faith and reason, belief and knowledge, are indeed two different things. They are two different things, however, which always belong together and which may never be opposed to each other or separated from each other.

In the first place one cannot believe anything which he does not already somehow know. A person cannot possibly believe in something he knows nothing about. Secondly, what one believes in and trusts must be reasonable. If asked to believe in the divinity of a cow, or to place one’s trust in a wooden idol, one would refuse on the basis that it is not reasonable to do so. Thus, faith must have its reasons, it must be built upon knowledge, it must never be blind. Thirdly, knowledge itself is often built upon faith. One cannot come to knowledge through absolute

skepticism. If anything is known at all, it is because there exists a certain faith in man's knowing possibilities and a real trust that the objects of knowledge are really "showing themselves" and that the mind and the senses are not acting deceitfully. Also, in relation to almost all written words, particularly those which relate to history, the reader is called to an act of faith. He must believe that the author is telling the truth; and, therefore, he must have certain knowledge and certain reasons for giving his trust.

Very often it is only when one does give his trust and does believe something that one is able to "go further," so to speak, and to come finally to knowledge of his own and to the understanding of things he would never have understood before. It is true to say that certain things always remain obscure and meaningless unless they are viewed in the light of faith which then provides a way of explaining and understanding their existence and meaning. Thus, for example, the phenomena of suffering and death would be understood differently by one who believes in Christ than by one who believes in some other religion or philosophy or in none at all.

Faith is always personal. Each person must believe for himself. No one can believe for another. Many people may believe and trust the same things because of a unity of their knowledge, reason, experience and convictions. There can be a community of faith and a unity of faith. But this community and unity necessarily begins and rests upon the confession of personal faith.

For this reason the Symbol of Faith in the Orthodox Church—not only at baptisms and official rituals of joining the Church, but also in common prayers and in the Divine Liturgy—always remains in the first person. If we can pray, offer, sing, praise, ask, bless, rejoice, and commend ourselves and each other to God in the Church and as the Church, it is only because each one of us can say honestly, sincerely, and with prayerful conviction: "Lord, I believe . . ."—adding, as one must, the words of the man in the gospel—" . . . help thou my unbelief" (Mk 9.24).

In order for our faith to be genuine, we must express it in everyday life. We must act according to our faith and prove it by the goodness and power of God acting in our lives. This does not mean that we "tempt God" or "put God to the test" by doing foolish and unnecessary things just for the sake of seeing if God will participate in our foolishness. But it does mean that if we live by faith in our pursuit of righteousness, we can demonstrate the fact that God will be with us, helping and guiding us in every way.

For faith to grow and become stronger, it must be used. Each person should live according to the measure of faith which he has, however small, weak and imperfect it might be. By acting according to one's faith, trust in God and the certitude of God's presence is given, and with the help of God many things which were never before imagined become possible.