



SS. PETER & PAUL UKRAINIAN  
ORTHODOX CHURCH

21 Evergreen Street  
Lyndora, PA 16045-1314



УКРАЇНЬСЬКА 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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Protopresbyter William Diakiw,  
Attached

Parish Board President:  
Maria Corbin

Choir Director: Lydia Rudolf

## MARCH 20, 2022

### SCHEDULE

**Sunday, March 20**

**GREGORY PALAMAS, Tone – 1.** Martyr Boyan of Bulgaria; Epistle Reading: St. Paul's Letter to Heb 1:10-2:3; Gospel Reading: Mark 2: 1-12.

**Confession – 9:15, Hours-9:45**

**Divine Liturgy – 10:00**

**Friday, March 25**

**ANNUNCIATION of the HOLY THEOTOKOS**  
**Vesperal Liturgy – 6:00 pm**

**SUNDAY, March 27**

**Cross Veneration-** Tone 7. 42 Martyr MAtrona Salonika; Epistle Reading: St. Paul's Letter to the Heb 1:10-2:3, Gospel Reading: Mark 8:34-9:1

**Confession – 9:15, Hours-9:45**

**Divine Liturgy –10:00**

**Wednesday, March 30**

**Liturgy of the Presanctified Gifts-6:30 pm**

**Saturday, April 2**

**Soul Saturday**  
**Divine Liturgy – 9:30**

**Sunday, April 3**

**ST John CLIMACUS, Tone – 8.** Confessor Nicetas; Epistle Reading: St. Paul's Letter to Heb 6:13-20; Gospel Reading: Mark 9:17-31

**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 OF PALAMAS

## GOSPEL AND EPISTLE READING

**The reading is from St. Paul's Letter to the Hebrews 1:10-14; 2:1-3**



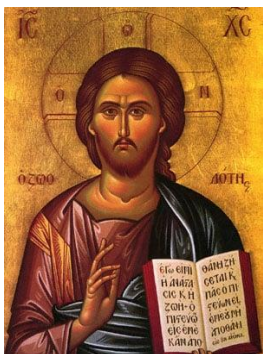
IN THE BEGINNING, Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

Therefore we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.

## REMEMBER IN YOUR PRAYERS

Jean Markiw, Patrick, Debbie, Wesly, Cindy, Christine, Denny Zymboly, Ruth Dally, Alex Shott, Philip, Eric, Greg, Carl, Kayden, Rose, Dorothy Cygan, Helen, Fr. William, pani Sonia, Fr. Vasyl, Mary-Ann, Mary-Ann, Payton, Anthony, Tina, Mykola, Stella, Maksymko, Fr. Yurii, Maria, Fr. Jakiw, Fr. George, Volodymyr, Alexandr, Vincent, all the doctors and nurses and everyone who was infected by COVID-19.

## The Gospel According to Mark 2:1-12



At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But that you may know that the Son of man has authority on earth to forgive sins'-he said to the paralytic-"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

### PARISH NEWS AND UPDATES

**March 21<sup>st</sup>** - We are going to have our *Executive Board Meeting*.

**March 27<sup>th</sup>** - We are going to have our *Semi- Annual Parish Board Meeting*

Dear brothers and sister, please remember that on **March 7<sup>th</sup>, Great Lent begins**. The season of Great Lent is the time of preparation for the feast of the Resurrection of Christ. It is the living symbol of man's entire life which is to be fulfilled in his own resurrection from the dead with Christ. It is a time of renewed devotion: of prayer, fasting, and almsgiving. It is a time of repentance, a real renewal of our minds, hearts and deeds in conformity with Christ and his teachings. It is the time, most of all, of our return to the great commandments of loving God and our neighbors. It is our repentance that God desires, not our remorse. We sorrow for our sins, but we do so in the joy of God's mercy. We mortify our flesh, but we do so in the joy of our resurrection into life everlasting. We make ready for the resurrection during Great Lent, both Christ's Resurrection and our own.

**Please remember**, this week on **Friday, March 25<sup>th</sup>**, we are going to celebrate one of the 12 great feasts of the Church year – **Annunciation of the Theotokos**. Please, come and celebrate

together with us Vespereal Liturgy of this feast day! Please note, we are going to have Vespereal Liturgy **at 6:00 pm in the Evening** due to Pirogi Sale.

This month, we are going to have Executive Board Meeting on **Monday, March 21<sup>th</sup> at 6:00 pm!**

Also, **March 27<sup>th</sup>**, we are going to have our *Semi- Annual Parish Board Meeting*, participation of all Church members are important.

We would like to express our gratitude to everyone who came up to help with our Pirohi Sale! We would like to invite and encourage everyone to come out to help with the next Parish Pirohi Sale on **March 25!** Please, come and help as we work together once again for the good of our Parish in this special way.

Dear Brothers and Sisters, I am writing to you with regards of an Appeal for Contribution to people of Ukraine!

As you know, Russian Federation invaded Ukraine almost two weeks ago and now people of Ukraine are in need help and support in different ways!

Earlier, you all received the letter from the Consistory with the appeal for contribution.

If you still have not send your contribution yet or would like to add more, 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".

After we collect all your donation, we will send check to the Consistory and they will send it to Ukraine! Please, remember to spread the word because every small help is important and appreciated! If you have any questions, please do not hesitate to email me or call to my cell phone number 908-458-2076!

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.org/>

## PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Jeff Heiger (March 1<sup>st</sup>)**, **Frank Hawryliak Junior (March 7<sup>th</sup>)**, **John McCarthy (March 23<sup>rd</sup>)**, **Lydia Rudolf (March 28<sup>th</sup>)**, **Rose Raith (March 31<sup>st</sup>)** 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 St. Gregory Palamas



This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an illness that came from his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359.

His holy relics are kept in the Cathedral of Thessalonica. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the teachings of the holy Fathers today.

#### **Tropar of St. Gregory Palamas**

O Gregory the Miracle Worker, light of Orthodoxy, support and teacher of the Church, comeliness of Monastics, invincible defender of theologians, the pride of Thessalonica, and preacher of grace, intercede forever that our souls may be saved.

## Annunciation of the Theotokos



Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden (see Nov. 21). According to the tradition handed down by the Fathers, she had been betrothed to Joseph four months. On coming to Joseph's house, the Archangel declared: "Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women." After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: "Behold the handmaid of the Lord; be it unto me according to thy word." And at this, the Holy Spirit came upon her, and the power of the Most High overshadowed her all-blameless womb, and the Son and Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun. Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Savior, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and the rest, as the divine Luke hath recorded (1:39-55)

### **Tropar of Annunciation of the Theotokos, Fourth Tone**

Today marks the crowning of our salvation and the revelation of the mystery before all ages. For the Son of God becomes the son of the Virgin, and Gabriel proclaims the grace. Wherefore, we also cry out with him, "Hail, O full of grace, the Lord is with you."

### **Kontakion of Annunciation of the Theotokos, the Fourth Tone**

To you, Theotokos, invincible Defender, having been delivered from peril, I, your city, dedicate the victory festival as a thank offering. In your irresistible might, keep me safe from all trials, that I may call out to you: "Hail, unwedded bride!"

## 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.