



SS. PETER & PAUL UKRAINIAN
ORTHODOX CHURCH

21 Evergreen Street
Lyndora, PA 16045-1314



УКРАЇНЬСЬКА ПРАВОСЛАВНА
ЦЕРКВА СВ. ПЕТРА І ПАВЛА

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ss.peterandpauluocofusa@gmail.com

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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<http://peterandpauloclyndora.itgo.com>

Protopresbyter William Diakiw,
Attached

Parish Board President:

María Korbin

Choir Director: Lydia Rudolf

NOVEMBER 7-14, 2021

SUNDAY

November 7, 2021

Sunday 20th after Pent,
33 Martyrs of Melitine Wonderworker
Lazarus Venerable Zosimas

Confession – 9:30, Hours-9:45

Divine Liturgy –10:00

SUNDAY

November 14, 2021

Sun 21th Tone 4
Apostle Philip (of 12) Emperor Justinian &
his wife Teodora. Epistle Reading: St.
Paul's Letter to the Galatians 2:16-20,
Gospel Reading: Luke 10:25-37

Confession – 9:30, Hours-9:45

Divine Liturgy –10:00

Saturday

November 20, 2021

Great Vespers – 6:00 pm

SUNDAY

November 21, 2021

Sun 22th after Pent, Tone 5

ENTRY BVM in TEMPLE

Epistle Reading: St. Paul's Letter to the He
9:1-7, Gospel Reading: Luke 10:38-42,
11:27-28

Confession – 9:30, Hours-9:45

Divine Liturgy –10:00

Adult class

21 EVERGREEN RD. LYNDORA, PA 16045



<https://www.facebook.com/UOCLyndora>

SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

DO NOT EVER PAY ATTENTION TO ANYTHING EARTHLY AND UNSTABLE.
STRIVE FOR THE UNION OF YOUR SOUL WITH GOD.

ELDER AMPHILOCHIOS OF PATMOS

GOSPEL AND EPISTLE READING

The reading is from St. Paul's Letter to the Galatians 1:11-19

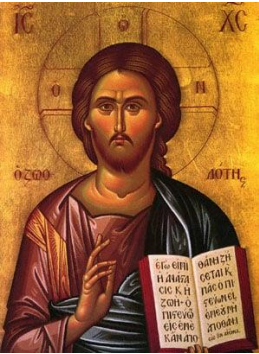


Brethren, I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

REMEMBER IN YOUR PRAYERS

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 Luke 8:41-56



At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter and those who were with him said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Someone touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.

PARISH NEWS AND UPDATES

November 7 - Potluck, please bring a dish of food to be shared with others!

November 8 – *Ladies Guild Meeting.*

November 10 – *UOL Board Meeting.*

November 14 – Coffee hour for the benefit of our Youth!

November 15 - Executive Board Meeting.

It is with a great sadness and sorrow, we would like to inform that our faithful parishioner, Helen Olenik, reposed in the Lord, on October 20th, 2021! Please, remember the servant of God Helen in your prayers! May the Lord our God grant a blessed repose to His newly departed servant, Helen, and may her memory be eternal!

Please, remember that we are entering the Nativity Fast on November 15th and it will be going up to December 25th! We need to remember about the importance of this Nativity fast. The Nativity Fast is established so that by the day of the Nativity of Christ we cleanse ourselves by repentance, prayer and fasting, so that with a pure heart, soul and body we can reverently meet the Son of God who has appeared in the world. Fast by itself is not a goal, but only a means for a correct spiritual life based on prayer and the sacraments of Repentance and Communion. Therefore, remember during this lent to prepare yourself through coming to confession and Eucharist!

We would like to express our gratitude to all who helped on our Parish Ladies Guild annual Fall Food Sale.

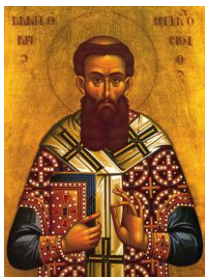
We would like to express our gratitude to everyone who came up to help with our Pirohi Sale last week! We would like to invite and encourage everyone to come out to help with the next Parish Pirohi Sale on **November 19th**! Please, come and help as we work together once again for the good of our Parish in this special way.

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!

PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Ethan Rock (November 12th)**, Happy Birthday! May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!



Gregory Palamas, Archbishop of Thessaloniki

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.

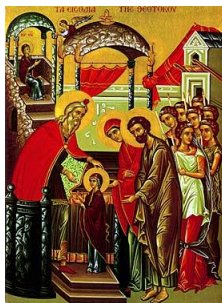
Tropar, the Fourth Tone

You are a guide of Orthodoxy, a teacher of piety and modesty, a luminary of the world, the God inspired pride of monastics. O wise Gregory, you have enlightened everyone by your teachings. You are the harp of the Spirit. Intercede to Christ our God for the salvation of our souls.

Kontakion, the Fourth Tone

With one accord, we praise thee as the sacred and divine * vessel of wisdom and clear trumpet of theology, * O our righteous Father Gregory of divine speech. * As a mind that standeth now before the Primal Mind, * do thou ever guide aright and lead our mind to Him, * that we may cry: * Rejoice, O herald of grace divine.

Entrance of the Theotokos to the Temple



The Feast of the Entrance into the Temple of Our Most Holy Lady the Theotokos and Ever-Virgin Mary is celebrated on November 21 each year. The Feast commemorates when as a young child, the Virgin Mary entered the Temple in Jerusalem.

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion. When Mary was three years old, Joachim and Anna decided that the time had come to fulfill their promise and to offer her to the Lord. Joachim gathered the young girls of the neighborhood to form an escort, and he made them go in front of Mary, carrying torches. Captivated by the torches, the young child followed joyfully to the Temple, not once looking back at her parents nor weeping as she was parted from them.

The holy Virgin ran toward the Temple, overtaking her attendant maidens and threw herself into the arms of the High Priest Zacharias, who was waiting for her at the gate of the Temple with the elders. Zacharias blessed her saying, "It is in you that He has glorified your name in every generation. It is in you that He will reveal the Redemption that He has prepared for His people in the last days."

Then, Zacharias brought the child into the Holy of Holies—a place where only the High Priest was permitted to enter once a year on the Day of Atonement. He placed her on the steps of

the altar, and the grace of the Lord descended upon her. She arose and expressed her joy in a dance as wonder seized all who saw this happen.

The Virgin Mary dwelt in the Temple for nine years until, reaching an age for marriage, she was taken from the Temple by the priests and elders and entrusted to Joseph as the guardian of her virginity.

The Entrance of the Theotokos into the Temple signifies her total dedication to God and her readiness for her future vocation as the Mother of the Incarnate Lord. This is a feast of anticipation. As honor is shown to Mary, the faithful are called to look forward to the Incarnation of Christ, celebrated in a little more than a month by the Feast of the Nativity on December 25.

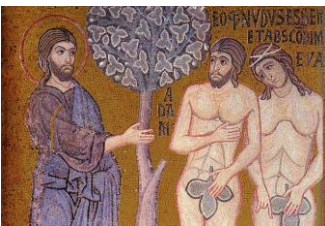
Troparion (Fourth Tone)

Today is the prelude of God's pleasure and the proclamation of man's salvation. The Virgin is clearly made manifest in the temple of God and foretells Christ to all. Let us also cry out to her with mighty voice, "Hail, fulfillment of the Creator's dispensation."

Kontakion (Fourth Tone)

Today, the most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasure of God, enters the house of the Lord, bringing the grace of the Divine Spirit. The Angels of God praise her. She is the heavenly tabernacle.

In the Beginning: Reflections on the Nativity Fast **Fr. Stavros N. Akrotirianakis**



In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said "Let there be light"; and there was light. (Genesis 1:1–3)

Unlike our American culture, which celebrates from now until Christmas, with celebrations ending promptly on December 26, the Orthodox Church celebrates the Nativity throughout the year. Our joyful part of the celebration in this season is supposed to be from December 25 through January 7. November 15 through December 24 is a period of fasting and reflective preparation. The focus is neither shopping nor decorating, but meditating on the awesome miracle of the Son of God taking on flesh and becoming one of us. This is why we call the holiday either the Nativity (to commemorate an historical event) or the Incarnation (to recognize the spiritual significance of the Nativity). Each day of the forty days, we examine the scriptures of the Nativity. My hope is that we'll take this journey together in a prayerful and purposeful way.

Why did God send His Son to be among us? To answer this question, we go back to “the beginning.”

In order to believe in God, one has to first believe that God created us—someone greater than us created us. Whether one interprets Genesis 1 as seven literal days or not (most Orthodox theologians affirm that the seven-day creation is an allegory), or whether one believes that God created everything, or that He created the first thing and a chain-reaction of evolutionary outgrowth was the result, the most important verses of Genesis 1 are the first three: In the beginning, God created the heavens and the earth. In the beginning, there was God, there was nothing else but God. And God created everything from nothing. God, however, is not created, but existed from the beginning.

In order to believe in Christ, one has to believe that He too, existed from the beginning. Genesis 1:1–3 reveals all three persons of the Holy Trinity, present and working together for the creation of the world. In the beginning God (the Father) created the heavens and the earth. The Spirit (Holy Spirit) of God was moving over the face of the waters. And God said (the voice of God is God the Son), “Let there be light.”

After the creation of the Light, God (in Trinity) created the heavens, the earth, the moon, sun, and stars, the plants, and the animals. At every stage of the creation, God looked upon what He created “and saw that it was good. (Gen. 1: 4, 12, 18, 25).”

On the “sixth day,” God said “Let us make man in Our image, after Our likeness . . . So God created man in His own image, in the image of God He created him; male and female He created them (Gen. 1:26–27).” And after creating the man, God looked on what He created and saw that it was VERY good, the only time that this superlative is used in reference to the creation.

God gave man the Garden of Eden, where he lived in a state of Paradise. However, God gave the man free will. He did not force man to live in union with God. He gave him a choice. He told man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die (Gen. 2:16).”

But man was not content. Instead of feeling thankfulness for all that God had given to him, man was ungrateful. And tempted to eat from the tree, he did so. And God cast mankind out of Paradise, out from the Garden of Eden. Instead of living in unity with God, the human being now lived in a state of chaos—victim of his own mistakes, victim of the mistakes of others, and victim of a broken creation filled with “natural” (in reality unnatural, because God made nature perfect) disasters, until the day that each human being dies, and returns to the dust from which he was created.

A wall of separation separated man from God. In Genesis 3:24, we read, “God drove out the man; and at the east of the garden of Eden He placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.”

God did not abandon His people though. He made a covenant with Noah (Gen. 9:13–17) that He would never destroy the earth with a flood again. He made a covenant with Abraham (Gen. 15) that God would be a Father to Abraham and all of His descendants. The sign of the covenant was circumcision (Gen. 17). God gave deliverance from famine through Joseph (Gen. 41). He gave deliverance to His people, the Israelites, from the oppression of Pharaoh (Exod. 14). God gave order to the people of Israel through the Ten Commandments (Exod. 20). He gave His people

judges, kings and prophets in every generation, to let them know that they were not forgotten by Him. Throughout the Old Testament, there are prophecies foretelling of the coming of Christ the Messiah, who will save His people from their sins. “But when the time had fully come, God sent forth His Son to redeem those under the Law (Gal. 4:4).” This is the Feast of the Nativity. The story of the Nativity is told in Prophecy (Old Testament), the Gospels (New Testament), the Epistles (New Testament), and hymns and prayers (from the liturgical tradition). All will be used on our journey to the Nativity.

As we begin our journey, remember these three things—God made us in His image and likeness; we fell through sin; and through the Incarnation (which begins the earthly ministry of Christ that culminates in His Passion and Resurrection from the dead), we are reunited with Christ, as the Creator comes to live among His creation and redeem us from our sins.

Today’s prayer is a hymn from the Vespers of Christmas, which tells us that through the Nativity the wall of separation between us and God came down.

Come, let us rejoice in the Lord, as we tell about this mystery. The middle wall of separation has been broken down; the fiery sword has turned back, the Cherubim permits access to the tree of life; and I partake of the delight of Paradise, from which I was cast out because of disobedience. For the exact Image of the Father, the express Image of His eternity, take the form of a servant, coming forth from a Virgin Mother; and He undergoes no change. He remained what He was, true God; and He took up what He was not, becoming human in His love for humanity. Let us cry out to Him: “You who were born from a Virgin, O God, have mercy on us.” (Trans. Fr. Seraphim Dedes.)

We’re glad you are here to worship Almighty God with us. We are a parish of the Ukrainian Orthodox Church of the USA, a canonical Orthodox church under the authority of the Ecumenical Patriarch. As Orthodox Christians, we believe in one God in Trinity: Father, Son and Holy Spirit. We also believe that Jesus Christ is the Son of God made man, was born of the Virgin Mary and suffered, died and rose from the dead so that we may have eternal life. Our Orthodox Faith is the universal living continuation of the Apostolic Church that was founded by Christ Himself. We seek to share the Good News of our faith and invite everyone to come and see and