



Ss. PETER & PAUL UKRAINIAN
ORTHODOX CHURCH

21 Evergreen Road
Lyndora, PA 16045-1314



УКРАЇНСЬКА ПРАВОСЛАВНА
ЦЕРКВА СВ. ПЕТРА І ПАВЛА

Tel. (724) 287-4448 Fax (724) 287-4448
E-mail: fryuriibobko@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.

JANUARY 18 2026

Sunday, January 18

32nd Sun, St Athanasius the Great

Epistle Reading: 1 Tim 1:15-17

Gospel Reading: Luke 18:35-43

Divine Liturgy – 9:30

Sunday, January 25

ZACCHEUS

Gregory the Theologian

Epistle Reading: 1 Cor 12:7-11

Gospel Reading: John 10:9-16

Divine Liturgy – 9:30

Saturday, January 31

Great Vespers for the feast of the
Meeting of XC in the Temple – **6 pm**

Sunday, February 1

Meeting of XC in the Temple

Publican & Pharisee

Epistle Reading: Heb 7:7-17

Gospel Reading: Luke 2:22-40

Divine Liturgy - 9:30

CONTACT

Father Yurii Bobko, Pastor

Cell phone: 908-458-2076

Tel: 724-287-4448(Church)

Tel: 724-282-6190 (Hall)

<http://www.orthodoxlyndora.org/>

Parish Board President:

Lydia Rudolf

Choir Director:

Lydia Rudolf

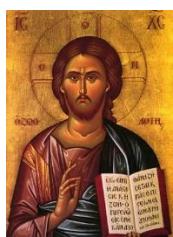
SAINTS PETER AND PAUL UKRAINIAN ORTHODOX PARISH

The reading is from St. Paul's Letter to the Titus 2:11-14; 3:4-7



¹⁵ This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. ¹⁶ However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. ¹⁷ Now to the King eternal, immortal, invisible, to [a]God who alone is wise, be honor and glory forever and ever. Amen.

The Gospel According to Luke 18:35-43



³⁵ Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. ³⁶ And hearing a multitude passing by, he asked what it meant. ³⁷ So they told him that Jesus of Nazareth was passing by. ³⁸ And he cried out, saying, "Jesus, Son of David, have mercy on me!"

³⁹ Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!"

⁴⁰ So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, ⁴¹ saying, "What do you want Me to do for you?"

He said, "Lord, that I may receive my sight."

⁴² Then Jesus said to him, "Receive your sight; your faith has made you well." ⁴³ And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

REMEMBER IN YOUR PRAYERS

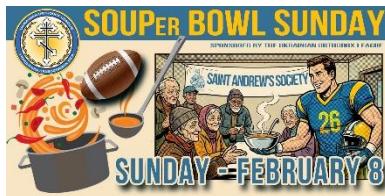
All the citizens and residents of Ukraine, John, Tim Roxbury, Lovie Tymkiv, Patricia Prokopchak, Patricia Hnatko, Sherry, Rhea Jean Roxbury, Stanley, pani Lilia, Debbie, Wesly, Cindy, Christine, Denny Zymboly, Ruth Dally, Philip, Eric, Carl, Kayden, Rose, Dorothy Cygan, Helen, Fr. Vasyl, Mary-Ann, Payton, Anthony, Tina, Mykola, Stella, Maksymko, Fr. Yuri, Maria, Fr. George, Volodymyr, Alexandr, Vincent, John, Frank,

January 20 – Executive Board Meeting at 6 pm.

As we continue celebrating the Holy Theophany of our Lord and Savior Jesus Christ, we will also be participating in the practice of the Blessing of Homes, as is the blessed tradition associated with celebrating this Feast that we Orthodox Christians experience yearly. Please contact Fr. Yurii to schedule the blessing of your home or any additional information before January 25th.

Sunday, February 1st, we are going to celebrate one of the 12 great feasts of our Holy Orthodox Church – **Meeting of our Lord and Savior in the Temple**, come and join us for the celebration of Divine Liturgy! After Divine Liturgy, we will have a **blessing of Candles**.

Super Bowl Sunday Potluck & Fundraiser



Join us on Sunday, February 8th, after Divine Liturgy for a special Potluck Super Bowl Sunday Fundraising Event! This gathering will benefit St. Andrew's Ukrainian Orthodox Society, supporting their vital work with the soup kitchen in Ukraine, which provides meals for those in need. Bring your favorite soup to share and enjoy an afternoon of fellowship and giving back. Let's come together to make a difference for our brothers and sisters in Ukraine.

Pirohi Sale

A heartfelt thank you to all who helped with our last Pirohi Sale! Your hard work and dedication made it a great success, and we couldn't have done it without the effort from our volunteers. **We wish to announce that January 30, we are going to have our next Pirohi Sale!** We look forward to seeing everyone back in the kitchen as we continue this beloved tradition!

PARISH CELEBRATION

From the bottom of Ss. Peter and Paul parish family heart we wish **Rob Prokopchak (Jan. 4th), Pavlog Pawluk (Jan. 17th), Halyna Bobko (Jan. 27)** Happy Birthday! May God's awesome blessings be upon you this day and for the Future years ahead for many happy and blessed years!

Memory Eternal, **Pani Matka Sonia (Jan 3), Protopresbyter William Diakiw (Jan 20)**. May their souls dwell with the righteous, and may their memory be eternal in the hearts of their loved ones and the Church. **Vichnaya Pamyat!**

Two Million Lives Touched: The Living Gospel of Mercy through the Ukrainian Orthodox Church of the USA



In the midst of war, destruction, displacement, and human suffering, the Church has not remained silent. She has not turned away. She has not closed her doors. Instead, the Ukrainian Orthodox Church of the USA has become a living witness to the Gospel of Christ - a Gospel not only preached from the pulpit, but carried in the hands of volunteers, packed into trucks, and delivered into shattered homes and wounded hearts.

Through the tireless efforts of clergy and faithful, and in close cooperation with His Eminence Metropolitan Serhii of the Orthodox Church of Ukraine, the charitable ministry of the Ukrainian Orthodox Church of the USA has now reached over two million people across the war-torn regions of Ukraine.

Two million lives. Two million stories. Two million human beings who encountered Christ through His Church.

From logistical supplies and humanitarian convoys, to food, clean water, clothing, nutrition, medicine, elderly care, and shelter for refugees - this sacred work has continued without interruption since the very first days of the full-scale invasion. For nearly four years now, with the blessing of His Eminence Metropolitan Antony and under the pastoral leadership of His Eminence Archbishop Daniel, the Church has stood at the front lines of compassion.

Hungry were fed. Thirsty were given water. The naked were clothed. The displaced were sheltered. The forgotten were remembered.

The scale of this ministry is almost impossible to comprehend - yet its impact is written in the faces of children, the tears of elderly grandparents, and the gratitude of families who survived because help arrived in time.

Metropolitan Serhii recently shared this powerful testimony from the humanitarian hub in Dnipro: "Last week, together with a case manager, we counted the number of displaced people who were provided with assistance in the Dnipro hub. Two million people. And these are only those who were officially registered. In 2022, we helped many without registration, so the real figure is much higher... Thank you for your service, for your support, for your hard work and for being in our lives. These are millions of stories, millions of saved destinies and millions of proofs that good has power."



These are not statistics. These are souls.



Reflecting on this sacred ministry, Archbishop Daniel has repeatedly reminded the faithful that the Church's humanitarian work is not charity alone - it is theology in action.

"Every week and every month, aid continues to move from our parishes and warehouses to bombed cities and broken villages. Food is placed into hungry hands. Water is given to the thirsty. Clothing covers those who have lost everything. Shelter is found for refugees who fled with nothing but hope."

"This is not simply humanitarian work. This is the Gospel in action. This is Christ walking again into the suffering of the world through His Church."

Quoting the Lord Himself, Archbishop Daniel reminds us: "I was hungry and you gave Me food. I was thirsty and you gave Me drink. I was a stranger and you welcomed Me. I was naked and you clothed Me." (Matthew 25:35-36)

Vladyka Daniel continued: "When the Church feeds the hungry, she feeds Christ. When she shelters the refugee, she shelters Christ. When she clothes the naked, she clothes Christ."

Week after week. Month after month. Convoy after convoy. Box after box. Prayer after prayer. The Church continues.

From parish kitchens to frontline shelters, from American parish halls to Ukrainian humanitarian hubs, a sacred river of mercy continues to flow. It is carried by volunteers, clergy, youth, grandparents, families, donors, and prayer warriors. It flows through the hands of those who pack boxes, load trucks, organize warehouses, prepare meals, collect clothing, and open their hearts. And wherever this river flows, life is restored.

Two million people are living testimony that faith is stronger than fear. Two million lives proclaim that love is stronger than hatred. Two million stories preach that Christ is alive - and His Church walks among the wounded.

...The war is not over. The suffering continues. The needs remain urgent. And so the Church calls again - not only to pray, but to act.

Let us not allow the suffering to be forgotten. Let us remember not only in prayer, but in deeds of faith. Let our prayers walk on two feet. Let our faith carry food, water, medicine, warmth, and hope.

Because when we serve the suffering, we serve Christ Himself. And when we act in love, the world is changed - one life at a time.



The Feast of the Meeting of the Lord in the Temple: Fulfillment, Faithfulness, and Holy Encounter



On February 2, the Orthodox Church celebrates the Feast of the Meeting of our Lord Jesus Christ in the Temple, also known as the Presentation of the Lord. This feast stands at the meeting point of promise and fulfillment, law and grace, waiting and revelation. It invites us to reflect not only on an event in the life of Christ, but also on our own encounter with God.

The Event in the Temple

Forty days after His birth, the infant Jesus is brought by the Theotokos and Saint Joseph to the Temple in Jerusalem. They come in obedience to the Law of Moses, which required the purification of the mother and the presentation of the firstborn male child to the Lord (Luke 2:22–40). Though Christ is the Giver of the Law, He humbly submits Himself to it, revealing from the very beginning that He has come not to abolish the law, but to fulfill it.

Mary and Joseph offer the sacrifice of the poor—two turtledoves or young pigeons—quietly revealing the humility and simplicity of the Holy Family. Yet within this ordinary act of obedience, something extraordinary takes place. The long-awaited Messiah enters His Father's house, and those who have been faithfully waiting are finally granted sight.

Saint Simeon: The Fulfillment of Hope

In the Temple, we meet Saint Simeon the God-receiver, described in Scripture as righteous and devout, “waiting for the consolation of Israel.” The Holy Spirit had revealed to him that he would not see death before he had seen the Christ of the Lord. Simeon represents all of humanity waiting in hope—generation after generation longing for salvation. When Simeon takes the Child Jesus into his arms, time itself seems to stand still. His words form the prayer the Church still prays daily:

“Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation.”

In that moment, waiting gives way to fulfillment. Simeon can depart this life in peace, not because all problems are solved, but because he has encountered Christ. Peace, the feast teaches us, is not found in circumstances, but in communion with the Savior.

A Prophecy of the Cross

The Meeting of the Lord is both joyful and sobering. Simeon blesses the Holy Family, but then speaks words that point toward the Cross. He tells Mary that the Child is set for the fall and

rising of many, and that a sword will pierce her own soul. Even as Christ is presented as Light and Salvation, the shadow of suffering is already present.

This reminds us that true salvation is not sentimental. The light of Christ reveals hearts, challenges pride, and calls for repentance. To meet Christ is to be comforted—but also to be changed.

The Prophetess Anna: Faithful Perseverance

Alongside Simeon stands the Prophetess Anna, a widow who spent her life in prayer and fasting in the Temple. She, too, recognizes the Child and gives thanks to God, speaking of Him to all who were looking for redemption in Jerusalem.

Anna reminds us that faithfulness over time matters. Her life of prayer was not wasted or unnoticed. God met her in her perseverance, showing that quiet devotion prepares the heart to recognize Christ when He comes.

Christ, the Light to the Nations

This feast is closely connected with the theme of light. Simeon proclaims Christ as “a light to enlighten the Gentiles, and the glory of Your people Israel.” The Light has entered the world—not only for one nation, but for all peoples.

For this reason, candles are traditionally blessed on this feast, symbolizing Christ as the true Light. As we hold candles in our hands, we are reminded that we are called not only to receive the Light, but to bear it—through faith, humility, and love—in a world often marked by darkness.

What This Feast Teaches Us Today

The Meeting of the Lord invites us to ask a personal question: Are we ready to meet Christ?

Simeon and Anna recognized the Savior because their lives were shaped by prayer, obedience, and hope. They teach us that God often comes quietly—through worship, Scripture, the sacraments, and daily faithfulness. If we are always rushing, distracted, or spiritually indifferent, we may miss the moment of encounter.

This feast also reminds us that every Divine Liturgy is a meeting in the Temple. We come, like Simeon, to receive Christ into our hands and hearts. And like him, we are sent back into the world in peace—not because life is easy, but because Christ is with us.

Living the Feast

As we celebrate the Meeting of the Lord, let us renew our commitment to faithful obedience, patient hope, and watchful hearts. May we learn from Simeon to trust God’s promises, from Anna to persevere in prayer, and from the Theotokos to offer our lives humbly to God.

May this feast teach us to recognize Christ when He comes to us—often quietly, often unexpectedly—and to receive Him with joy, reverence, and peace.

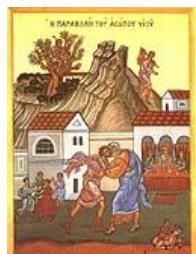
***** Preparation Weeks before the Great Lent*****



The paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he “sought to see who Jesus was” (Lk 19:3). The desire and effort to see Jesus begins the entire movement through lent towards Easter. It is the first movement of salvation.



The following Sunday is that of the Publican and the Pharisee. The focus here is on the two men who went to the Temple to pray—one a pharisee who was a very decent and righteous man of religion, the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted before God and was condemned, according to Christ. The second, although genuinely sinful, begged for mercy, received it, and was justified by God (Lk. 18:9). The meditation here is that we have neither the religious piety of the pharisee nor the repentance of the publican by which alone we can be saved. We are called to see ourselves as we really are in the light of Christ’s teaching, and to beg for mercy.



The next Sunday in the preparation for Great Lent is the Sunday of the Prodigal Son. Hearing the parable of Christ about God’s loving forgiveness, we are called to “come to ourselves” as did the prodigal son, to see ourselves as being “in a far country” far from the Father’s house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only “arise and go,” confessing our self-inflicted and sinful separation from that “home” where we truly belong (Lk 15:11–24).